



PURCHAS'S
PILGRIM



LOND. 1619.
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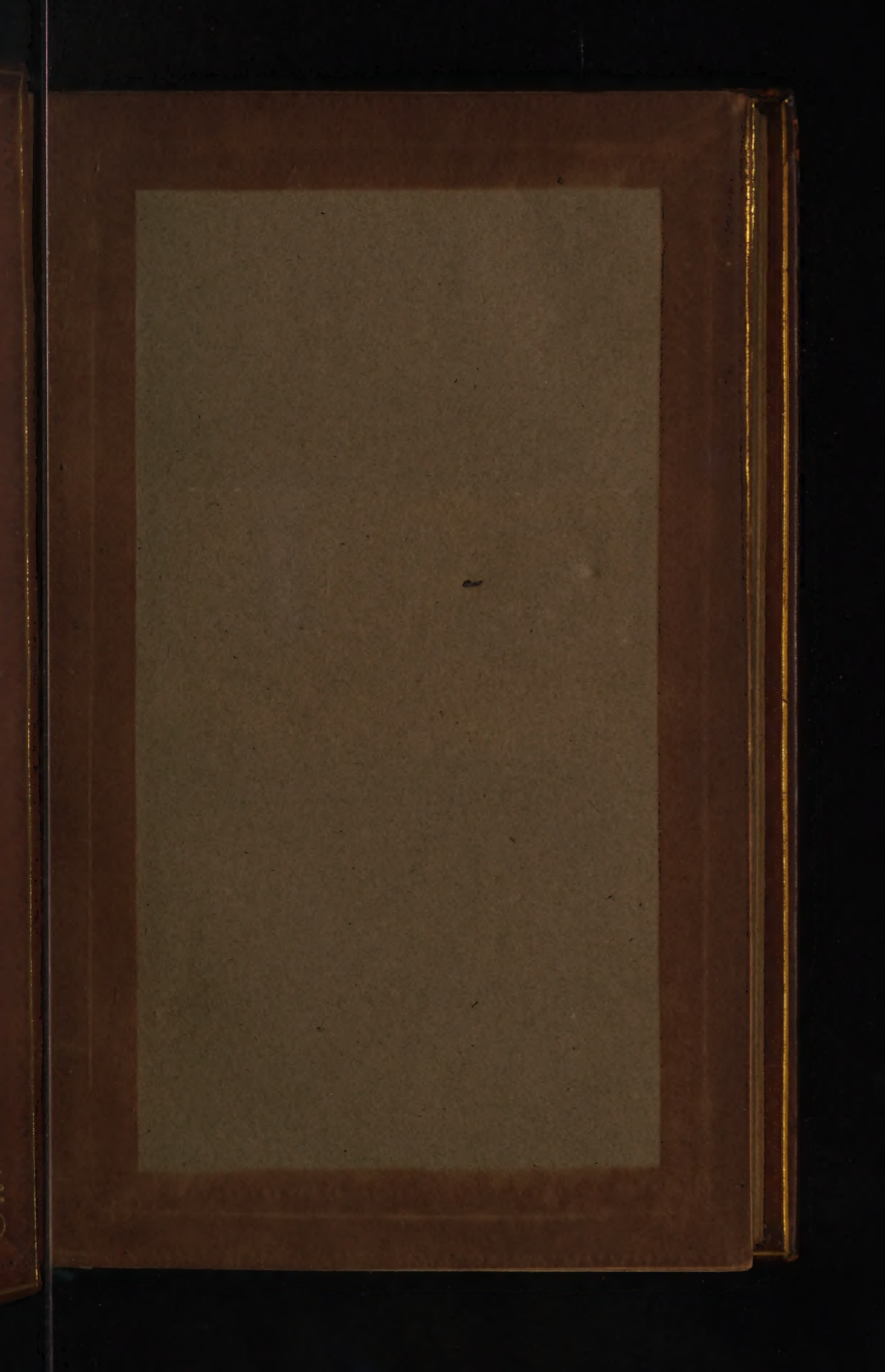
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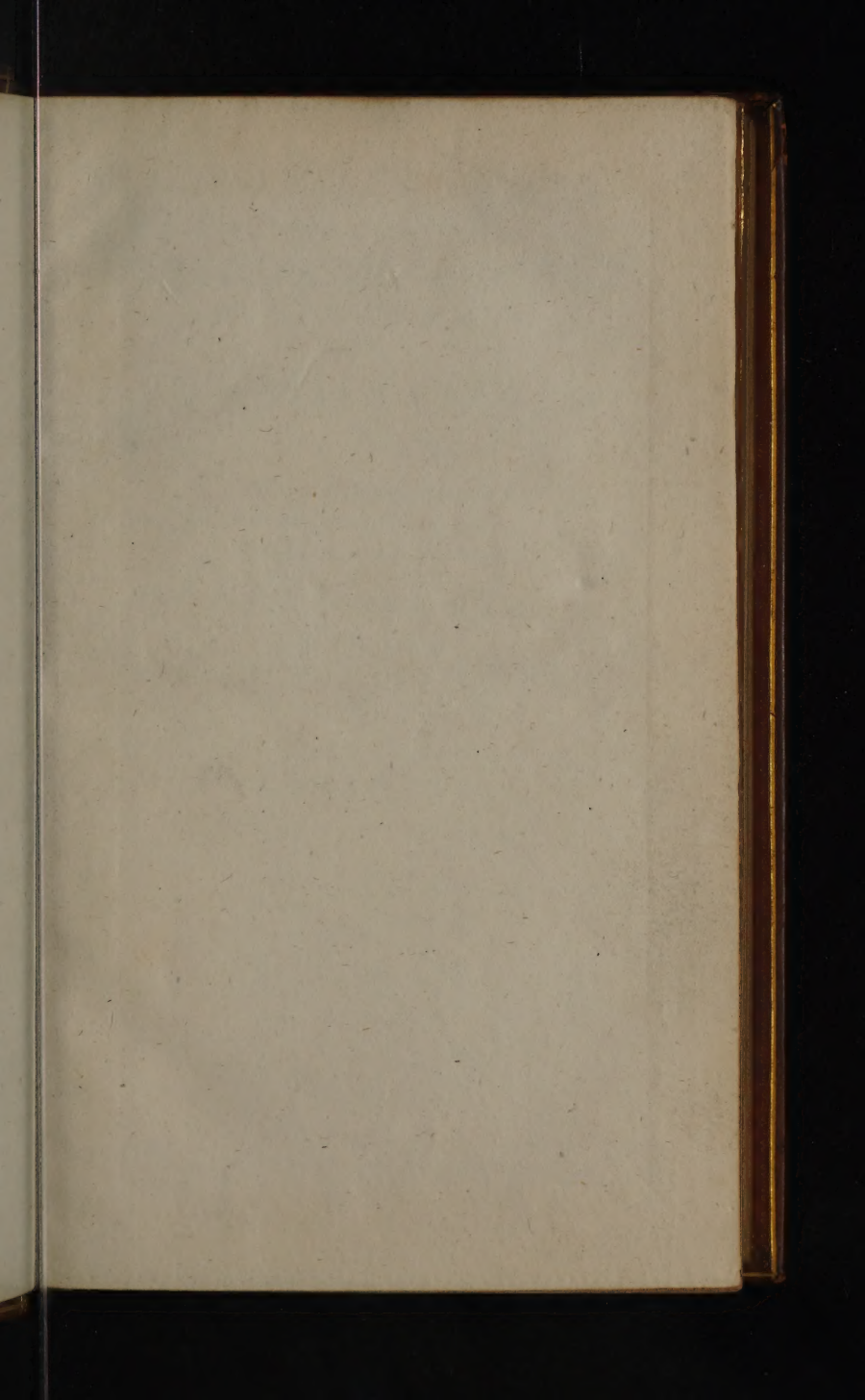


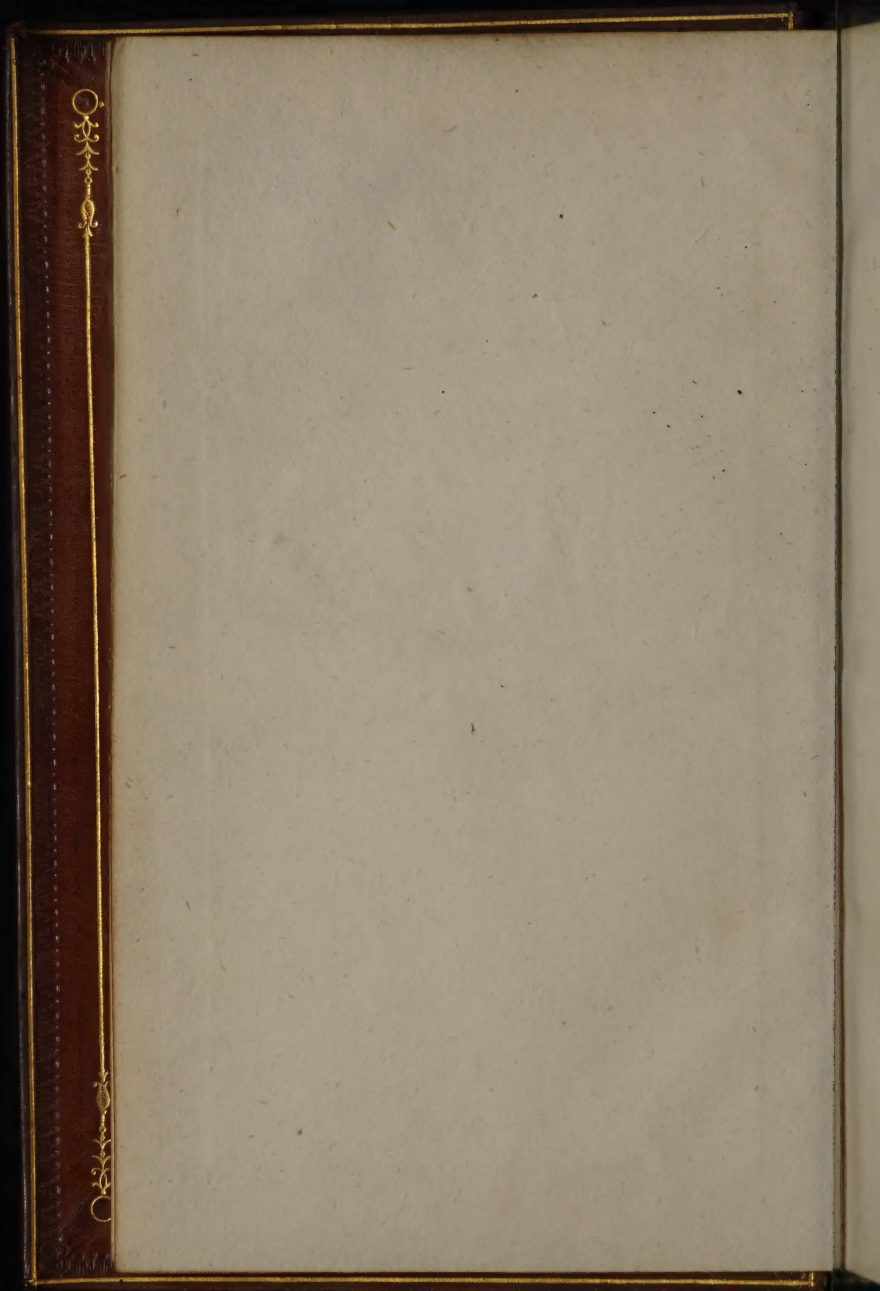


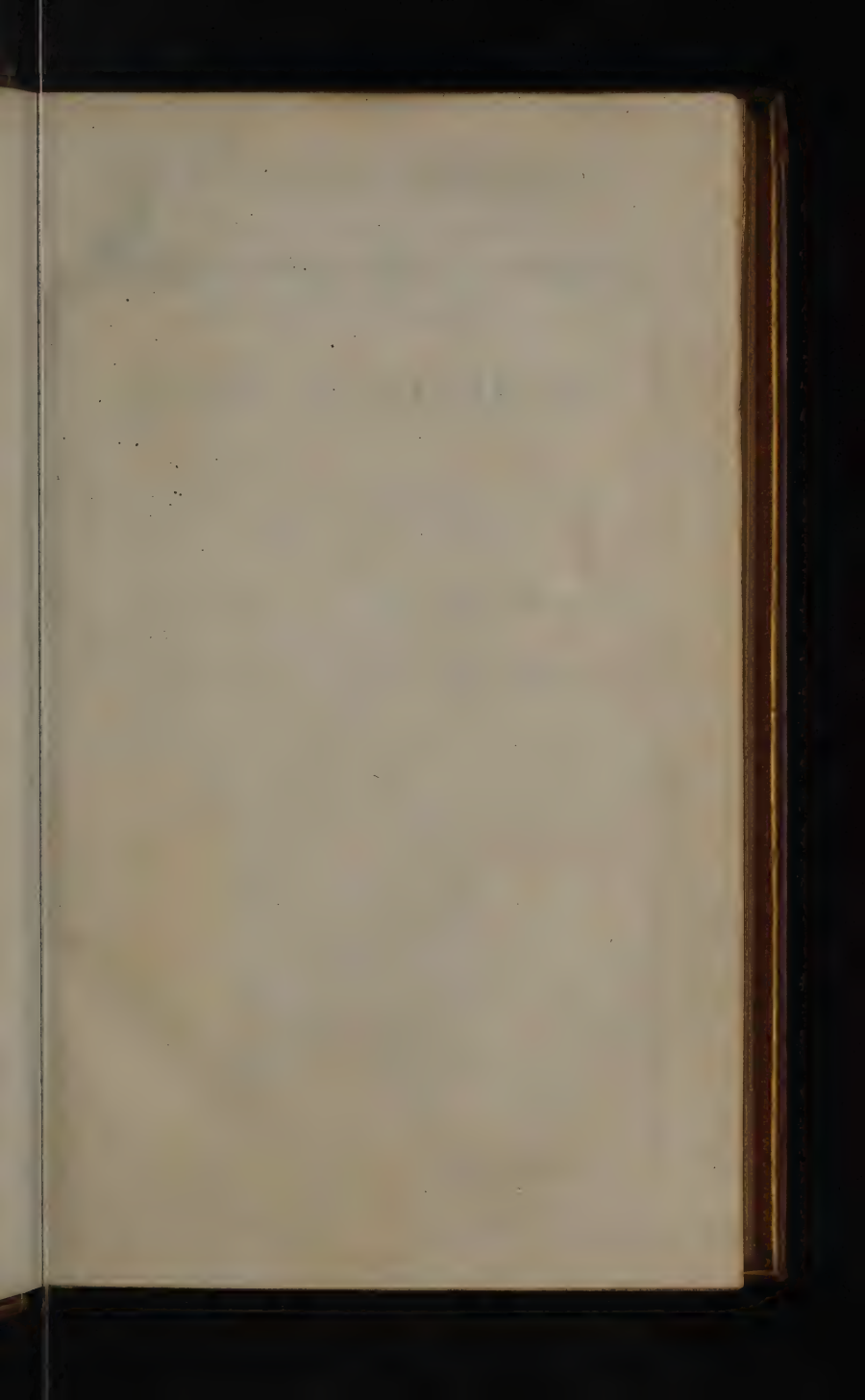
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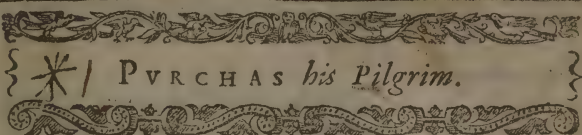
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MICROCOSMVS,
OR
THE HISTORIE
OF MAN.

Relating the { Wonders of his GENERATION,
Vanities in his DEGENERATION,
Necessity of his REGENERATION.

Meditated on the words of DAVID.

PSAL. 39. 5.

Verily, euery Man at his best state is altogether
Vanitie. SELAH.

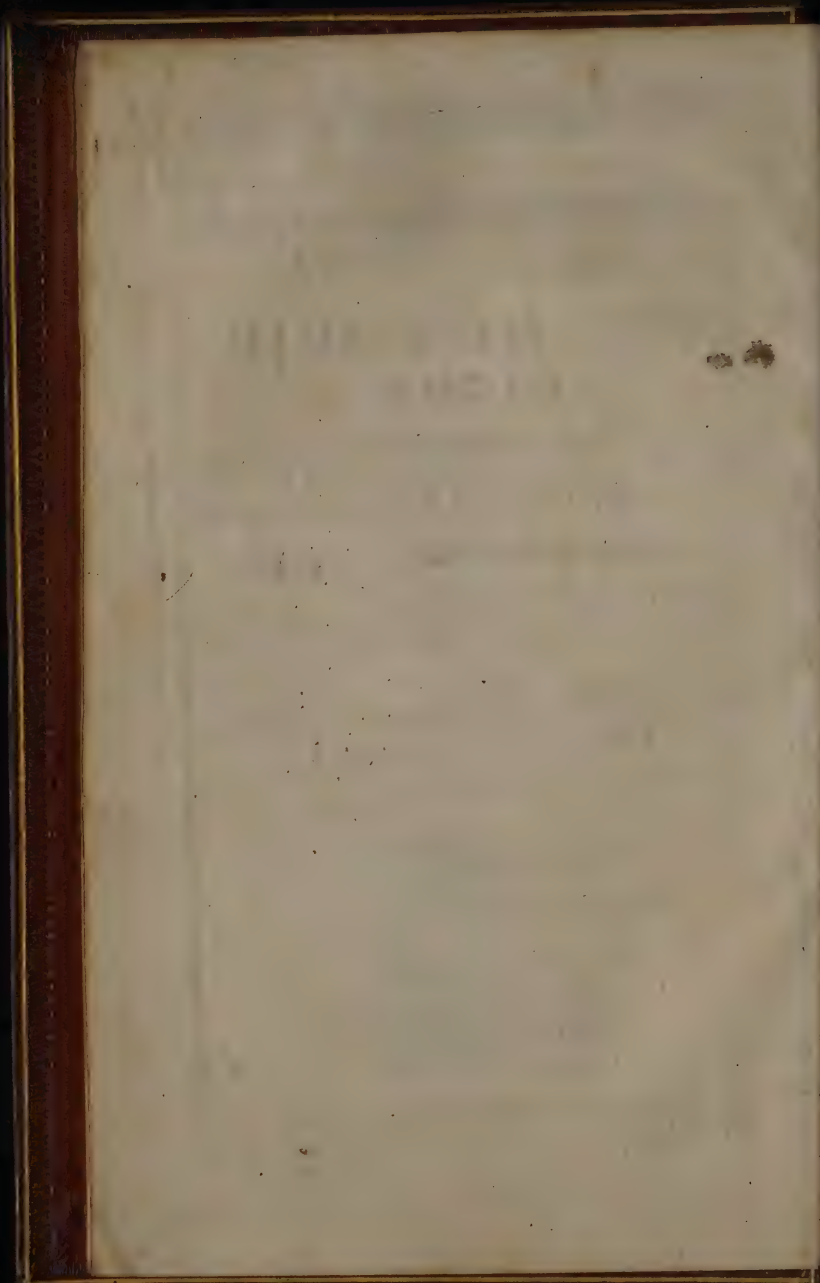
By SAMVEL PVRCHAS, Parson of S. Martins
neere LVDGATE, London.

E Cælo descendit, Ὁὐὐὐὐὐὐὐ.



LONDON
Printed by W.S. for Henry Fetherstone.

1619.



R
P
D.



REVERENDO
IN CHRISTO

PATRI AC DOMINO,
D. JOANNI KING,
Episcopo London,

Patrono suo Benignissimo

SAMUEL PURCHAS

Minores, (minoris)

Mundos Duos,

Microcosmum SE,

Suasque

De Microcosmo

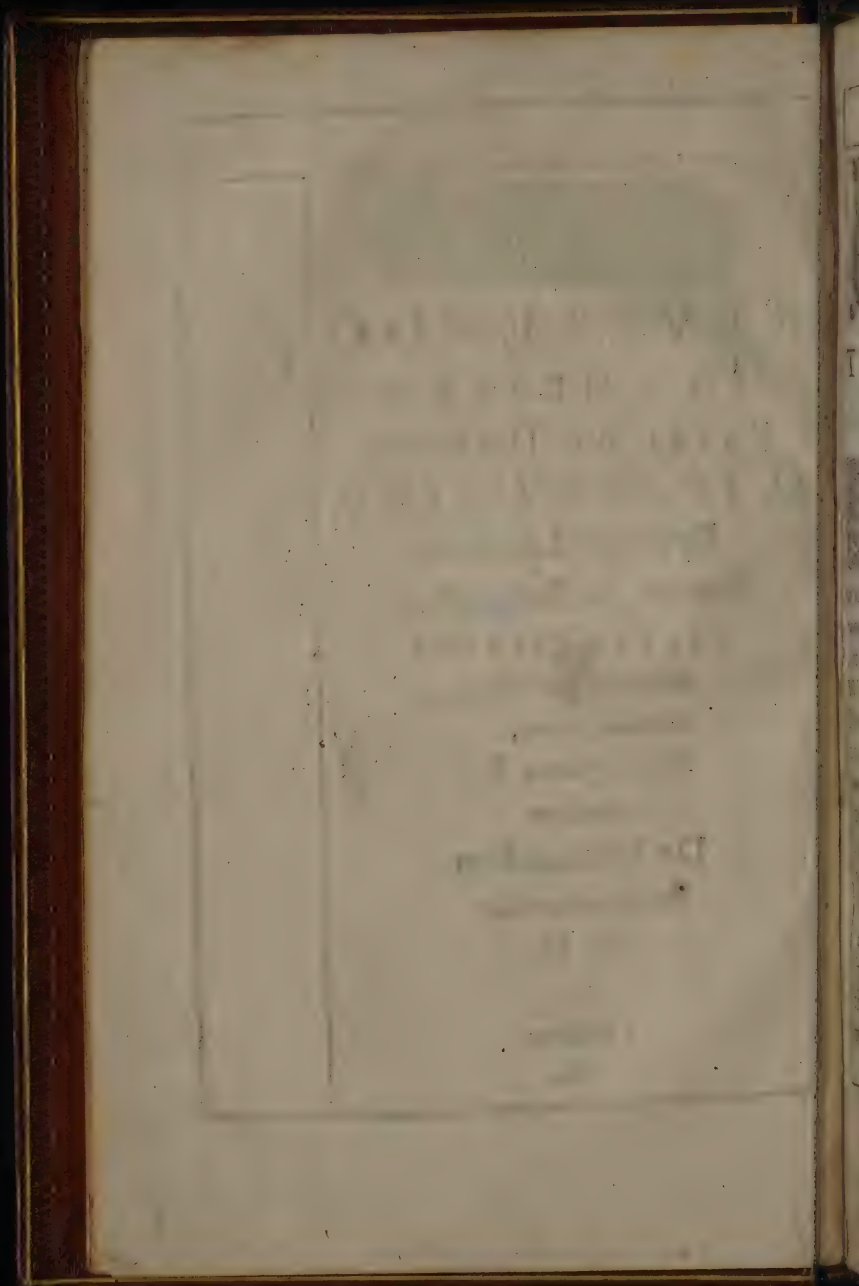
Meditatiunculas

D. D.

L.

Meliora

M.





THE PREFACE TO THE READER.

Durst not present this Treatise of *Mans Vanitie*, with an Epistle Dedicatorie, to that Reuerend and Worthy Name; which beautifies the Frontispiece, and vouchsafing to the AVTHOR, is therefore in humble thankfulnessse implored to the WORKE, to become Benigne PATRON. I knew not how to passe that *great Gulph*, twixt so Great Worth, and so great unworthinesse; especially in so worthlesse a businesse, wherein I am like that Rhetorician who sued his Scholer (whom he had taught on condition then to pay him a large Stipend, when hee first preuailed in any Suite) that if he did ouerthrow him, by iudiciall sentence; if hee were ouerthrowne, by conditioned bargaine, hee must be payd: so I, which seeke to proue,

The Preface

Every Man Vanitie, if I preuaile, am therefore *Vanitie*; if I faile in Argument, yet cannot but abound in *Vanitie*, writing so large a Treatise in vaine. Loth was I to adde an Epistle, a second Witnesse to conuince Mee. Yet lest the Readers labour might prooue *Vanitie*, I thought meet to relate the Generation of this BENONI, the *Sonne of my sorrow*, and the seruice he might doe to such as entertayne him.

Acad. Cant.

Not many yeeres since, I had meditated a few brieffe Notes for a Lenten Sermon, as a dutie to that Mother of Arts and Sciences, the VNIVERSITIE, which with least (God disposeth all to the best) indulgence, had betimes forced Mee to shift for my selfe. Shee which might challenge Whatsoever I Am, Haue, Can, in that (how little?) which may be termed *Learning*, did not (nor do I examine the cause) make vse of my intended seruice. I returned an *Example* of that, whereof my Text is the *Rule*, and by not-preaching, preached, that *Every Man at his best state* (in his best purposes) *is altogether Vanitie*. SE-LAH. And still had that little labour, like an abortiue Infant, slept in the Graue of *Vanitie*, had not VANITIE quickened it. DEATH gaue Light, Life, and this in-
crea-

to the Reader.

creased growth to those *Notes*, by taking the same from Others My neereſt & deareſt Friends : Firſt, ſhooting his *fatal Arrow* on my left hand, and by the death of a kinde *Brother in Law*, leauing Mee the cares of another Family, the Widdow & the Fatherleſſe.

A few Weekes after, a more piercing Arrow lighting on my right hand, depriued Me of (My *Right Hand*) my deareſt *Brother*, whoſe intangled *Booke-ſtate* perplexed Me in a new kind of Bookiſhnes, with Heterogenean toyle of Body, and vnacquainted vexations of Minde, to pay manifold debts, and to prouide for his foure little Fatherleſſe and Motherleſſe Orphans.

Thus had I ſpent the time from Lent to Lent, in DEATHS ſeruiſe; My ſelfe almoſt executed by Executorſhip, with continuall Infirmities attending thoſe Affaires of Mortalitie (God helpe the MAN ſtill ingulphed in this tempeſtuous Sea) when *that Lenten Season* (Sorrowes *Time*) ſummons her ſilent Courts, reuiues the Dead in My quicke paſſions, and ſuggeſts thoughts of publiſhing ſome-what in this kinde, that Others might gaine by My loſſe; whereto that *No-Sermon-Sermon* ſeemed to promiſe aſſiſtance.

M. Will.
Pridmore,
Husband
to Mary
Purchas
my Siſter,
hee dyed
on Good-
Fryday,
1618.
M. Daniel
Purchas,
May, 11.
1618.

The Preface

M. ANNE
Purchas,
March, 13.
last.

MARIE
Purchas 2-
ged fit-
scene. 1
yeeres,
April 15.
1619.

I consider, resolute, review; am now about to write, when DEATH presaging a *Panegyrike* to his Prayse, addes new matter, and shooting *directly* ouer my head, calls mee to the last Obsequious and Exequious Duties, to My *sicke, dying, dead* MOTHER. And then, *difficile est non scribere*; Teares might supply, if Inke failed.

But behold, *plurima Mortis Imago*! This Epitaph of *Mortality* was new begunne, when a fourth descending Arrow lights (a little short of Me) at My Feet, & in the most hopefull yeeres, leaues *Vanity*, in stead of a DAUGHTERS Embraces. These new Teares blotted not out those new Scrolles, but with a strong *Antiperistasis*, vnited My Meditations to a more serious view of Humane Mortalitie, and all the Vanities thereon attending.

Si Natura negat, facit Indignatio Libram.

But what is this to the World? to the Reader? *Id populus curat, scilicet*! What befell Me in the House, must I preach on the House top? I say not, What is the World to Me, if euery Man be Vanitie? I begge not Readers; *Satis est si unus, satis est si nullus*. Pardon yet *Thy pleasure* out of my paine, and My seeking, in priuate ills, a publike good. In the Worlds Creation,

Light

to the Reader.

Light shined out of darknesse; In the re-
stitution, *Life*, out of *Death*, blessing out
of a Curse: it is Mans Vanitie, if euerie e-
uill workes not to his good. And yet I wan-
ted not the most publike Causes, in the
most publike Examples of Mortalitie,
concurring in season with those priuate.
Let *Durie* neglect the imputation of Pre-
sumption; I had beene a wicked Man, a
wicked Subiect, if my Passions had been
dead in the Death of our late Queene
ANNE, of glorious Memorie; if senselesse,
in the dangerous sicknesse of *Our Dread*,
(long may *this Word* last entyre, long may
it be ere the *r* erreth and vanisheth) *Sone-
raigne King* JAMES. Hauing (against my
will) such a peerelesse Payre, added to
that former *Cloud of Witnesses*; Sicknesse
being the *Harbenger* of DEATH, and
Death the penaltie of Sinne; this enlarged
my thoughts to a more full Examination
of all Humane Vanitie whatsoever, as be-
ing the execution of that first sentence,
Morte moriêris. GOD is the *Eternall Vari-
tie*; Man falling from Him by *Morall*, in-
currerth *Mortall VANITIE*, in *Internall*,
Externall, *Eternall DEATH*; which I
haue thus trauerfed: not of a Cynike
sneering disposition, not for flashes of wit-
tie

LENT,
1619.

The Preface

tie Lightnings, or of thundering affrighting Rhetorikes; not for Ostentation of Idle-busie Science: these Musters against Vanitie had beene Vanitie. The Scripture auerret, Experience auoucheth what I here argue, that *Every Man is Vanitie*. And if it prooue Vanitie to all others, yet let it remaine to after-Ages, as the BOOK OF MY CONFESSIONS, who haue thus pleaded *guiltis* against MY SELFE in the sense of Natures corruption; by this *straight gate* crowding (euen till I leaue my selfe behinde; for *Every Man is Vanitie*) that I may enter that *Palace of Verity*: to which Designe the DEVILL and the WORLD together, are not so much impediment, as MANS, beloued, magnified SELFE. Thus hast thou heard the Storie of this my Mindes Conception; which was *delivered* (as if this my *Brain-trauell* had beene an officious perpetuall Mourner and Attendant on *Her Majesties* Herse) and this Worke finished on the day of those solemne FVNERALS.

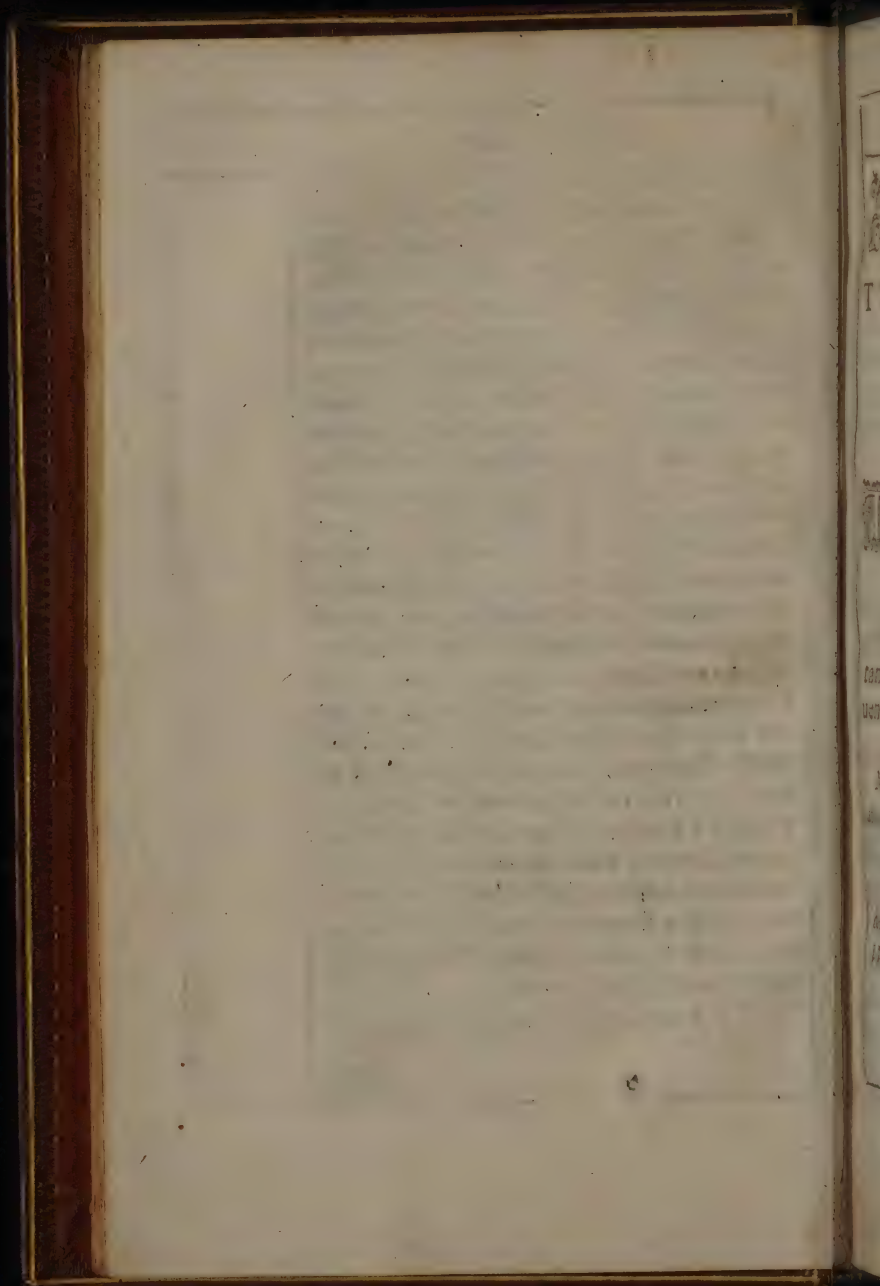
No sweeter Lesson then *Lachryme*, no Meditation lesse vaine, then this of Mans Vanitie. This makes the best Harmonie in a Consort of Mortified Passions, where *Fear*es, of, and *Confidence* in Man are exclu-

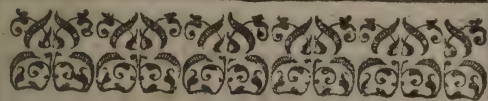
to the Reader.

cluded: *Selfe-loue, Pride, Contention, Enuie, Couetousnesse*, are, by the thoughts of *Mans Vanity*, vanished; *Perfection, Free-will, Merits, Supererogation*, and other Romish Mists, vanish; and all Our Actions dance the sober *Measures of Mortalitie*; Man *liuing*, as *continually dying*; as euerie day looking to bee called to *give accounts of his Stewardship*. That wee may *learne to number our dayes*, and *apply our hearts to Wisdome*, by considering our *wonderfull making*, our monstrous marring, our more then most admirable renewing and recouerie to as Superlatiue an Excellencie in *Regeneration*, as is this deficiencie in our *Degeneration*; that we may *deny our selues*, *take up our Crosse*, and *follow our LORD* (if I be not *altogether Vanity*) these Lines are not altogether vaine: to which end GOD blesse them vnto Thee, lest otherwise they one day rise in Iudgement to conuince Thee (READER) *lighter then Vanity*. It now comes forth as *borne out of due TERME*: but thou hadst need of a long VACATION, to take serious view of thy VANITIE. Doe so, and neither *Thou*, nor I, shall (herein) be VANITIE.

Farewell, IUNE 24. 1619.

THE





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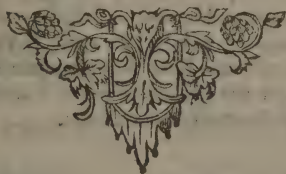
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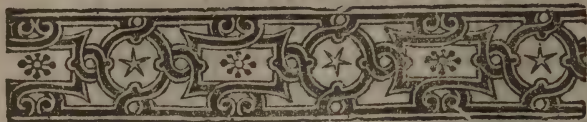
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SELAH





To the Reader.

THat Man in his best is Vanitie, hath thus many witnesses, these Vanities, escaped in the Impression of this Booke, my best diligence in perusing the same from the Presse, notwithstanding. Some are in some Copies mended. Be intreated to amend these, to pardon all.

ERRATA.

PAge 4. line 13. for acts, reade Arts. p. 43. l. 20. for there, r. Thus. p. 78. l. 17. r. Thus. 88. 1. is compassed. 123. 5. tames. 148. 1. not a. bid. 186. before the Marg. note, adde *Andr. Battell*. 198. 1. do. 268. 11 insides. 278. 12. windowes. 294. 7. entelechie. 415. 5. & 507. 14. for Masters. r. Mistris. 563. 8. r. framed Both W. 624. 3. their. 658. 8. for and. r. or. 678. 4. and the. l. 5. as the. 679. 5. perhibetur. I accuse not thy discretion, to tell thee of false Points, or smaller Errors.



Microcosmus,
Or,
THE HISTORIE
OF MAN.

PSAL. 39. 5.

Verily, euery man, at his best state,
is altogether vanitie. *Selah.*

CHAP. I.

*The Alphabet of diuine Learning
begins with the Crosse; of the
true knowledge of a Mans selfe.*



H A T which hath
beene said of old,
παιθήματα παιθήματα, No-
cuments are Do-
B cuments,

a Gen.29.17.
31.

b Prou.1.vlt.

c Gen.30.1.
& 25.19.
Heb.12.II.

cuments, appeares here in our Psalmist, growne so great a proficient vnder the Crosse; a sharpe Mistresse indeed, but teaching more by her *reall Sermons* of Repentance, then the eloquentest Orators, then all the frequented Schooles of Prosperitie. Weeping-Crosse, like a *tender-eyed* LEAH, is fruitfull, though *hated*; when Prosperitie, like *beautiful and well-fauoured* RACHEL, is ^b barren, though Iacob loue her better: shee either ^c cries, *Giue me children, or else I die*; or dies indeed in child-birth.

Dauids learning is here seene, not alone in tearmes signifi-

significantly *Grammaticall*,
 passionately *Rhetoricall*, a-
 cutely *Logicall* (which are
 more couert) but in the me-
 lodious composition, sweetly
Muscall, (entituled, *To the*
chiefe Musician;) in the ^d num-
 bring of his dayes, wisely *Arith-*
meticall; in the ^e hand-breadth
 measure of himselfe(his Earth)
 heauenly *Geometricall*;(*Astro-*
nomie is absent, as too high
 for meditations of earthly
 vanitie;) in ^f bridling his
 mouth, and yet refuting the
 vaine shewes of men, appeare
 his vertuous *Ethikes*; his Mo-
 nitorie *Oeconomikes* against
^g *disquieting cares to heape vp*
riches, we know not for what

d Ver. 4.

e Ver. 5.

f Ver. 7.

g Ver. 6.

B 2 heires;

h Ver. 4. 11.

i Ver. 5, 6, 7.

k Ver. 9, 12. &
Ver. 3.

heires; his more then *Naturall Philosophie*, in obseruing *Natures* ^h frailetie, and the mysticall *Physikes* of this Microcosme; his supernaturall *Metaphysikes*, after the ⁱ *Non ens*, this *Nothing*, *vaine shew*, and *vanitie* of man, ascending
And now, Lord, what wait I for?
my hope is in thee: His *Patience*, *Prayers*, *Cries*, *Teares*, *professed Pilgrimage*, and other his *Christian acts* of ^k *Deuotion*, *Speech*, *Silence*, *Zeale*, *Theorie*, *Practice*, are the rich *em-broderie* of this *Psalme*. All which learning is brought to these two heads, the knowledge of God, and of himselfe: of both which, the first
 let-

letters and grounds are in the *Crosse-row* expressed to vs, and by the stile of the *Crosse*, most easily written in our hearts: and all this diuine Alphabet of Christian learning, as it was epitomized in the Title of the *Crosse*, I E S V S O F N A Z A R E T H, K I N G O F T H E I E V V E S; so in our learning of it, begins the first and deepest impressions in our hearts, by the discipline of the *Crosse*, which whippes her schollers, but to Instruction, not to Destruction.

I meane not here, by the *knowledge of God*, a curious Schoole-Theologie, which
B 3 knowes

1 Senec.

m Cic. de Fin.
l. 5.n Mac. in som.
Scip. l. 1. c. 9.
Anima virtutes
ipsas conscientia
Nobilitatis in-
duitur. Iuven.
è caelo des. &c.
o Plin. l. 7. c. 32.

knowes to know, ¹ *Scholæ non vita*; nor by the knowledge of *Mans selfe*, a fruitlesse speculatiue Philosophie, which knowes to be knowne (*bona si sua nôrint*) and puffes vp the mind with vanitie; as if Selfe-conceit, and reknowledging the Soules heauenly Originall, by conscience of Mans Nobilitie, were the only way to vertue. So ^m *Cicero* and *Macrobius* interpret that ⁿ *Τὸ δὲ καὶ τὸν*, KNOWV THY SELFE, spoken by ^o *Chilo*, and written in golden letters on the front of the Delphian Temple, to *Cræsus* also giuen for an Oracle. I meane another knowledge of Mans selfe,

The Historie of Man.

7

selfe, that I ^p may know (sings
David here) how fraile I am
(*mala sibi sua nōrint*) to know,
that Man is vanitie, (which in
this Psalmes is repeated as the
foot or burthen of the Song)
and how farre hee hath lost
both God and himselfe: that
so in Humilitie (a vertue vn-
knowne to Philosophie) by a
contrarie conscience of his
basenesse and nullitie, hee
might lay a low foundation
of a higher Building, which
^q might reach to Heauen indeed;
farre vnlike the Philosophi-
call *Babel*, bable, babble-
Tower, built with earthen
Brickes (humane Conceit and
Arrogance) in stead of better

p Ps. 39. 4, 5.
6, 11.

q Gen. 11. 4.

B 4 Stone,

Stone, and Slime in stead of Mortar.

r *Tert. de Anima.*

* *Nature corruptio alia natura est, habens suum Deum, &c.*

Such Opinions haue the Philosophers, Magnifiers of Nature, commended to diuers succeeding Heresies, called therefore by ^r *Tertullian*, *Patriarchs of Heretikes*; not knowing, that the ^{*} corruption of Nature (which the Scripture termeth *Flesh*) is now become another nature, hauing her owne God and Father, the author of Corruption; and that Man, by his fall, is vanished from his *quondam* humanitie, to belluine immanitie, to trifling inanie, to meere vanitie. This is the better obserued, and with
brighter

brighter lustre, if wee compare both states together, and from his first created height, take view of his demolished confused ruines. Thus may the Law ^c be a Schoolemaster to Christ, and this knowledge of Man, bring vs to the right knowledge of God, to true Theologie, euen that ^c acknowledging of the truth which is after godlinesse, the knowledge of ^u that one very God, and him whom hee hath sent, IESVS CHRIST, to know which is life eternall. This is my propounded taske in this Worke, to which I haue allotted this Text, a small Garden Plot, but yeelding plentie of
rari-

^c Gal. 3. 24.

^c Tit. 1. 1.

^u Ioh. 17. 3.

rarities; that I shall not need to insist on those other mentioned parts of Learning & of this Psalme; nor is it meet to be so generall a Surueyor, hauing chosen so small a piece of ground for this Fabrike.

CHAP. II.

*The Anatomie of the Text,
Veruntamen vniuersa vanitas
omnis homo viuens:
and the method of this Worke.*



*Verily, every man, at his
best state, is altogether
vanitie. SELAH. It
is an Indictment, registred
by David, indicted by the
Holy*

Holy Ghost against all Man-kind; an Exception without exception, an vniuersall affirmative Proposition, in which may be obserued a triple triplicitie.

The first, is the *Subiectum*, **M A N**, a word of substance, attended with two other words; the one, of quantitie, *Omnis*, *Euery*; the other, of qualitie, *Viuens*, in the prime of his life, or *at his best state*.

The second, is the *Prædicatum*, which first inferreth an action against him, that he is *Vanus*, *Vaine*; nay, expresseth more, he is *Vanitas*, *Vanitie*, (here is *actio* and *passio*) and exaggerateth the same, he is
alto-

altogether vanitie; not some small part, but *vniversa*; *omni-moda* (as *Tremellius* reades it) *prorsus* (so *Vatablus*) a meere transcendent, quite beyond all *Prædicables*, *Prædicaments*, *Moods*, *Figures*, and all other tearmes and names of *Vanitie*.

The third, is the *Copula*, the Verbe, with her two *Aduerbes*, as a sure Chest with two strong Lockes, to hold and make good this Euidence, or, as by the mouth of two or three witnesses, to ratifie it: The first, is the Verbe, not actiue or passiue from some doings or sufferings of some vanitie, but
more

more complete and substantiall (as if Man were transubstantiated into Vanitie) it is a Verbe substantiue, *Is*; nay, (that the *Copula* may hold correspondence to the subject and prædicate) *Is, is not*, is not expressed, is vanished too; expressing (by the not being expressed, but vnderstood) that Men which brag of Reason and Vnderstanding, are Entities rationall, not reall, rather in Reason and Vnderstanding to be conceiued, then solid in true and perfect Being.

The two Aduerbes are, *Veruntamen*, and *Selah*; the one, in the beginning, is put
in

in for a Caueat against all humane good things, whereof we glorie; seeme they neuer so excellent, they doe but seeme; *Veruntamen, Verum est tamen*, all vaine shewes notwithstanding, Man is but a shew and vanitie: the other in the end, *Selah*; as if one single *Affidavit* would not serue, or as if Words would not serue, or as if Writing would not serue (so cautelous are men against themselues) but wee must haue it as it were * sealed and deliuered with a *Selah*.

* M.S. compared it to a *Nomerint vniuersi*, sealed and deliuered with a *Selah*. I haue here expressed the words which before I had written.

This, some take for a note of higher extension of the Voice in Singing, *Selah*, as
Ela;

Ela; some, of deeper attention of the Minde, *Selah, See, Loe*; and some, of greater intension of the thing it selfe, *Selah, Surely*; or, as *Tremellius* hath it, *Maximè*, a very *Maxime* and sure ground in the Law: Wee are indeed gone at Common Law, in common Nature; and except the Gospell and God of Nature relieue vs, we are altogether vanitie. The Law is a *hand-writing of Ordinauces against vs, and contrarie to vs*, written in Tables of remorselesse Stone (after our fall had *broken* and blotted the *fleshie Tables* of the heart) the *ministerie of Death*; this sentence is

Col. 2. 14.

is the Epitome of that iudicial Sentence. And here *Selah* may be added as the title of a Writ, an *Execution after Iudgement*; which hath not onely passed the Seale, but we are either vnder Arrest already, or pursued by a Proclamation of Rebellion. *Selah*, *Let all see*, that euery man liuing may know, that *euery man liuing is altogether Vanitie.*

Wee will not exactly obserue this Method (let it be vanitie too) in the handling: but first obserue the subiect, *Man*, especially his created Excellencies; next, the praedicate, *Vaine*, or *Vanitie*; thirdly, the vniuersall note thereto affixed,

affixed, *Vniuersa*; in the fourth place, the vniuersalitie of the subiect, *Euary*; in the fifth, the qualitie, *Viuens*; and so conclude the rest briefly.

CHAP. III.

Man considered in his admirable Creation.

MAN is first to be spoken of; the last in execution, but first in intention, for whom the visible World was made: And how fearefully, how wonderfully was he made, whether we regard the bodie, or soule, or
C hu-

humane person, of both these
consisting? The Body indeed
is not the Man, but the House
or Tabernacle of the diuiner
Spirit, and both together
make vp Man; the one, as
the Shell; the other, the Kar-
nell; one, the Organ; the o-
ther, the Workeman; one,
the Tenement; the other,
the Tenant; one, the World;
the other, as it were a God in
this little World. And though
the Body be the inferior and
meaner, yet is it farre higher
then Man himselfe in his pre-
sent vnderstanding can con-
ceiue; yea, exceeds not Con-
ceit alone, but Wonder. And
therefore *David*, in the confi-
deration

Pl. 39. 13, 14,
15, 16, 17, 18.

deration hereof, seemes to
loose himselfe in this Maze,
in amazed extasies of admi-
ration both of the Worke and
Workeman. *For thou hast pos-
sessed my Reines (yee read his
owne words) thou hast couered
me in my Mothers Wombe. I will
praise thee, for I am fearefully
and wonderfully made: Marue-
lous are thy Workes, and that my
soule knoweth right well. My
substance was not hid from thee,
when I was made in secret, and
curiously wrought in the lowest
parts of the Earth. Thine eyes
did see my substance, yet being
vnperfect; and in thy Booke
were all my Members written,
which in continuance were fashi-*

Gen. 2. 7.

oned, when as yet there was none of them. How precious also are thy thoughts vnto me, O God, how great is the summe of them? If I should count them, they are more in number then the sand. If humane generation be so admirable, which yet is so common and continuall, what shall we say of that first Creation, when the LORD GOD formed Man of the dust of the ground, and breathed into his noſethrils the breath of life, and Man became a living ſoule?

Let vs a little fixe our eyes on this admirable Feature, and looke vpon his created Excellencies: and firſt, let vs take view of the Bodie. The matter

matter was not deriued from the Sunne, Starres, or any part of the Æthereall superiour World; no, not from the higher and nobler Elements; but from this lowest and basest of all, the Earth (the very dregges and settled Lees, or Sinke, as some * Philosphers reckon, of the whole Creation) which alone makes not an Orbe, or Globe; and together with the WATER, is but a point, and in manner as nothing to the Vniuerse. Neither did the Earth yeeld to this worke her richer parts (which we account Gemmes and Metalls) yea, with a stonie and obdurate parsimonie,

* *Patricius*
Panc. Ouid. Me-
tam. Elementaq;
grandia traxit,
Et pressa est gra-
uitate sui.

thee detained Stone (notwithstanding her manie Quarries, and kinds) her firmer Clay, and all more solid Earth, from this composition: onely afforded *the Dust*, the lightest, vnstablest, and most contemptible of her Possessions; and that, whereof the very Birds make their Nests, which the Beasts tread vnder their feet, the Creeping things dispose at pleasure, euery blast of Wind hurrieth and whirleth quite away, and euery plash of Water turnes into myre; that doth the Earth tender for the Materials of Humane Structure. Thus doe we dwell in Houses

Iob. 4. 19.

of

of Clay (so it is tempered now)
 whose foundation (or first be-
 ginning) is in the dust. *Mate-
 riam superabat opus*; how much
 the matter is viler, so much is
 the worke made more excel-
 lent by the most excellent
 Workeman. Hee is stiled,
Iehoua. Elobim, One God in
 Trinitie; which did not, as in
 other creatures, barely speake
 the word, *Let there be Man*;
 but wisely consulted, *Faciamus*
bominem, *Let vs make Man*;
 (*quia * rationalis creatura quasi*
cum consilio facta videretur) not
 that he needed counsaile, but
 that he now intended a more
 vive and expresse Image of
 his Wisdome and Counsaile,

Ouid. Met. 2.

Gen. 1. 26.

** Iunilius, or
 Beda in Gen.*

* Iatzar,
מלכו

Gen. 2, 22.

then the other creatures were;
which, for Mans instruction,
Moses vttereth after the man-
ner of humane consulting.
The manner of working was
singular; *Hee* * formed, as a
Potter his Clay; he fashioned
and wrought into this good-
ly Figure, or built, extruxit or
ædificauit (so is it after said of
the Woman) that this Bodie
might bee a Vessell (as the
Scripture often termes it)
capable of the Best Iewell,
a House prepared for the best
Inhabitant. *Pronaq̃ cum spe-*
ctent animalia cætera terram, Os
Homini sublime dedit, Cælumq̃
videre iussit, & erectos ad sidera
tollere vultus. In token of mans
maiestie

maiestie ouer other creatures,
and heauenly societie with
God and Angels, this Dust
was formed into an high e-
rected Bodie, to be as ano-
ther World, to be as a com-
petent House for the Soule.
Of these both in order.

CHAP. IIII.

*Man a little World, the corre-
spondence betwixt him and
the greater World.*



His body is a Micro-
cosme, & created af-
ter the rest, as an Epi-
tome of the whole Vniuerse,
and

Gen. 9. 2.

* Pl. 139. 14.

and trueſt Mappe of the World, a ſummarie and compendious other World; the frame whereof hath not onely miniſtred awfull dread vnto the interiour creatures, emulation to the ſuperiour, (as by the nurserie and guard of good Angels, and by ſo many obſeſſions and bodily poſſeſſions of Devils, haue appeared) but aſtoniſhment and wonder vnto Man himſelfe. Hence grew thoſe Titles attributed to Man by the wiſeſt of Men: *Dauid* (as ye haue alreadie ſeene) calls this Bodie * a maruellous curious Worke, faſhioned all by booke, and as it were in print;

Zo-

Zoroaster, the * Master-peece
or Prize of Natures boldest ad-
ventures ; Trismegist, the Mira-
cle of daring Nature, an earthly
God ; Plato, the Wonder of
Wonders, a heavenly Plant ;
Simplicius, the beginning and
end of all Philosophie.

What should I speake
what Creatures haue said or
done ? The Creator himselfe,
as in * loue with Man, with this
Bodie of Man, these Ruines
of Man now fallen (My * de-
lights, saith hee, were with the
sonnes of Men) * assumed not
Angels, but tooke the Seed of
ABRAHAM ; euen hee that
made all things, was made a
Man ; and when Man, made
after

* τολμηρωτάτης
της φύσεως
ἀγαλμα.
Hermes Pi-
mand.

* φιλανθρωπία
τῶ σωτῆρος
ἡμεῶν Θεῶ.
Tit. 2. 12.

* Prou. 8. 31.

* Heb. 2. 16.

after Gods Image, was lost, God made himselfe after Mans Image, to recouer him: and in this humane Bodie, sits now at the right hand of Maiestie, in heavenly Places, the Angels adoring, and all Creatures obeying this *Sonne of Man*.

And doth it not delight vs more, more rauish vs, to see *Homers Iliads* in a Nut-shell, then in spacious Volumes? The *Houres* artificially numbered by a little Watch, then by the greater Wheelles of a Clocke? The whole *Law* in ten words; and those all reduced to one Monosyllable of *Loue*? The *Gospell* in a
briefe

briefe Creed? and the subiect
of whatsoeuer we are bidden
to *pray continually*, epitomized
in a *Pater noster*? Why then,
O Man, know thy selfe, and
know all things. That thou
shouldst not want a Manuall
or Breuiarie of all Philoso-
phie, whom voluminous Au-
thors would oppresse, and
wearie; Thou hast thy Body,
a Booke of Nature, and carri-
est a little Modell of the grea-
ter World continually about
thee. In thy composition,
thou seest the foure Ele-
ments; the elementarie qua-
lities in thy complexions; all
the ranks and *classes* of crea-
tures in thy growth; first, life-
lesse;

*— Quid mirum
noscere mundum
Si possunt homi-
nes, quibus est &
mundus in ipsis?
Exemplumq; Dei
quisq; est in ima-
gine parua?
Manil 4.*

lesse; then, vegetatiue, in growing without sense; next, ζώοντες, in a sensitiue life, without locall motion; and lastly, a perfecter sensitiue, yea perfecter then a sensitiue.

Is not the Haire as Grasse? the Flesh as Earth? the Bones as Mineralls? the Veines as Riuers? the Liuer, a Sea? Are not the Lungs and Heart correspondent to the ayrie and fierie Elements? the Braines, to the Clouds and Meteors (in the infinitely diuersified fancies, there abiding, or rather in continuall alteration?) the Eyes, to Starres, or those two Eyes of Heauen, the *greater Lights?* and

and the circular forme of the Head, to the globositie of the Heauens? I list not, with *Augustine*, *Leo Hebraeus*, *Franciscus Georgius*, and others, to dilate my selfe in this argument: I rather chuse, leauing this of Nature, to compare it with the best things of Art, such as are goodly Pallaces; and to suruey in this Ædifice, the House of the Soule, the Temple of Deitie, the seuerall Roomes, Offices, Walls, Partitions, Architecture; wherein we would desire the Readers patience, to take larger and longer view. And should men trauell farre, to see the supposed Miracles of the World,

World, in Temples, Amphitheatres, and the like, and be ignorant of a better, which they possesse at home, and carrie with them.

CHAP. V.

Mans Bodie resembled to a Palace : The vtter Courts, Roomes, and Offices, and the lowest inner Court described.



WE are first entertained with the manifold inclosures of this Building (*Cuticula, Cutis, Pinguedo, Panniculus carnosus*, and the membrane of the Muscles;
as)

as) a five-fold wall encompassing the vvhole Bodie throughout. Doe wee not see *the Limmes*, that is, the Armes and Legs, containing about one halfe of the structure, extending themselves diuers wayes in length? Such indeed in other buildings are the Stables, Garners, Daries, the offices for Brewing, Baking, Grinding, for Slaughter, Poultrie, and other necessities: but in this quickned edifice are the liuing Steeds, (so are the Feete) the Purueyors, Labourers, and Officers for all outward seruices and provisions, which we see performed by the Hands.

D

The

The Trunke (which is the other halfe of the Bodie, adding thereto the Head) is like to three spacious Courts builded round, which as they are all admirable for their goodly, vsfull structure, so yeeld they a more stately magnificence, in the ascent from the lowest Venter to the middle, and thence to the supreme: as likewise in their forme of gouernment by those *Triumviri*, the LIVER, HEART, & BRAINE, as a sensible Trinity in this Vnity, hauing vnder their leading & command three great Bands of a Subtill, Swift, Aerie Generation: the first, of *Naturall*; the second
of

of *Vital*; the third, of *Animall*,
SPIRITS: The first, as the
Yeomanrie; the next, as Gen-
trie; the last, as the Nobilitie,
all of them the bond to vnite
SOVLE & BODY, the Cha-
riots of the Faculties, and
prime instruments of all bo-
dily actions. In the first of
these, are the Offices serving
both for Nutrition and Ge-
neration, that is, the *Kitchen*,
with all the appertenant offi-
ces, and the *Bed-chamber*, fur-
nished with all their peculiar
Vessels, Implements, Orna-
ments, and conueyances of
officious Seruitours.

There is the STOMACK
as the *Scalding* or *Boyling-*

D 2 *house,*

house, in which as in a naturall Caldron, the aliments purveyed and brought in by the GVLLET as *Clarke of the Kitchen*, are perboyled, and receiue their first Cōcoction and preparation: Thence receiued in the *smaller Guts* as in lesser Vessels; whence the *Meſeraikes*, as Vnder-officers, transmit whatſoeuer thereof is fit for nourishing vse, by the Head-Officer the *PORNA* to be presented vnto the *Maſter-Cooke* (should I call him? or, *Lieutenant generall of all the Bodies forces Naturall, & Lord of this Belly-Reoion*) the *LIVER*, who by a second concoction sanguitieth the same (not as other

other Cookes, boyling out the bloud, but) boyling it into nourishing bloud; which by Natures disposition, that Great Officer the CAVA carrieth in his two *Armes*, the one to the HEART (*Lord high Steward of the household, sole Commander of the powers Vitall, and Prince of the BREST*) there by the native facultie of the HEART, and assistance of the LUNGS, to bee refined into Spirits, which thence are distributed thorow the whole body by *Arteries*, alway attended with *Veines* deriued from that other Arme of the CAVA, and both *Veines* and *Arteries* infinitely

diuersified to conuey, the one Life, the other nutritiue Bloud, to each part, in a third Concoction, to supply those continuall expences, which *Naturall Heat*, the Treasurer, which receiues and disburseth all (like herein to a lamp which spends and is spent, to giue life & light) consuming the radical moisture, the food of life, exhausteth and exacteth daily toward those incessant disbursements.

But because all which we eate, is not agreeing and fitting nourishment, therefore the **LOWEST VENTER** (where we are still suruaying) hath many conueyances as the

the GALL, which receiuing the scumme and lighter excrements, not only frees the LIVER of them, but makes vse of them to the clensing and quicker riddance of vnprofitable reliques (hence coloured) from those *officious houses* of the SMALL GVTS, to those *houses of office* (in strictest sense) the GREATER GVTS; both which, the smaller and greater (separated by a Valve to prohibit returne) are disposed in many labyrinthian gyres and winding reuolutions, as to free the superiour parts from offensive vapours, and to make the middle part capa-

ble of that, which in direct extent equals the Bearers length seuen times, so to permit a more dilatorie search and detayning of whatsoeuer may be found profitable, preuenting also too crude digestion, too rauinous ingestion, too often and tedious egestion, in him that *eates to liue, and liues not to eate.* The strength of these pipes appear in that a thin skin of an Oxe gut, doth ordinarily hold out the Gold-beaters hammer many yeeres.

As for those grosser and more earthly & indigestible parts of our Aliment, the Liuer by the splenike branch

trans-

transferreth them to the Ser-
jeant of the scullery the S^PLENE
(which on the left side, as the
LIVER on the right, em-
braceth the STOMACK) a
surly, fullen, melancholy mate
of liuid darke countenance,
euer looking with an enuious
eye on the LIVERS supe-
rioritie; and may bee resem-
bled to an angrie *Master of a*
Correction house, which not at-
tayning the highest *Burgoma-*
sters office, doth not the low-
est seruice in executing his
seueritie on his tougher and
stubborner charge: or, to
hold our former simile, to a
Master of Reuels, or Lord of
misfe-rule (*Splen ridere facit*)
which

which thus plaies his prizes.

The washing of this Kitchen, and conueyance of all wheyish and liquid superfluities in this second Concoction, is committed to the *Emulgent Scullions*, which sweep them downe to the *Grates*, that is, the *Kidneys*, which lye hidden in the abstrusest parts of the whole bodie (whence the *Light of Lights* is called *the Searcher of the harts and reynes*) and serue as *Strey-ners*, too often since, as the punishment of Mans sinne, stopped with *Grauell* and *Stones*, whence otherwise the *Ureters*, as two common *Sewers*, conuey the same to
the

the Sinke, or greater Vault the Bladder, thence to be exonerated (as by sweate and menstruous Purgations, and otherwise in the third Cōcoction is performed by the other parts) from the Bodies communitie.

Here haue wee seene the Offices and Officers of Nutrition, this being common to these bodily Organs, that they are both the Roomes, Offices, and Vessels, and the Cookes, Officers, and Workmen, in this liuing house of Man, where the whole household furniture is animated, and the Shop it selfe is the Workman. There is the indiuiduall

* See my Pilgrim. pag. 412.

uiduall person preferued. As for the Chamber of Generation (whereby the kinde is continued, and a mortall generation by generation made immortall) there is nothing to bee seene but *Secrets*, and therefore not to be seene: the irreuocable Law of the *Persians* * shall shut vp this Dore vnto vs. These quickning Cels, and those quickned, the *Mesentery* and *Caule*, which inuolue and compasse round this whole *Court* with a *Wall* of liuing Earth; also that great Gate-house and curious Centre of the Body, the *Nauil*, (sometime the onely passage of life and nourishment,

ment, but now sealed with an
euerlasting decrece of Nature)
the Muscles and other parts,
euen of this *Base Court* and
LOWEST VENTER, would
too long entertaine our ama-
zed eyes. But if wee ascend
from hence to the **SECOND**
VENTER, wee shall ascend
beyond amazement & grow
stupid with wonder.

CHAP.

CHAP. VI.

*The middle Court or Venter :
The wonderfull structure and
Oeconomie thereof : And the
question, whether the Head
or Heart bee seate of the
Soules principalitie.*

How wonderfull are thy
workes, O Lord ! in
wisdom hast thou
made them all. Here wee may
first obserue (as if Nature
would teach vs not to set our
hearts too much on our bel-
lies) the little commerce
which is betwixt these two so
neere neighbouring Courts
or *Venters*, not one open gate,
only

only a few secret passages for
private intelligence; yea the
Gullet it selfe is here in repu-
tation of a Pedlar, not admit-
ted to trucke or vnpacke by
the way, permitted onely his
high-way tract and passage.
Neither doth the *Midriffe* in
our imaginarie ascent from
the lower Court, suffer vs to
passe hither, through her par-
tition wall, otherwise then in
a priuie watch and imagina-
rie view. So precious regard,
so sure a gard doth Nature
set to the HEART. I should
almost disgrace this HEART
to call it Lord Steward (it is
his meanest office: but is it
not commonly scene, that
greatest

greatest offices are too great for dangerous Subiects, and wiser Princes drowne them in their owne soueraigntie. Certaine, the Heart is a great Prince in this *Microcosme*, and in question (as we shall soon see) of supreme soueraigntie. The LVNCS (which haue taken vp the next roome) may for their high power be entituled the Chamberlaine of this Royall household.

The first thing you encounter after your entrance, is the *Mediastinum*, diuiding and seuering this Court in two parts (the one for the Chamberlaines lodgings, the other for the Princes) both en-

enuironed on the vtter parts like the *Brasilian* Towns walled with Earth, fortified with thicke-set Trees through the compasse; or like a wall of a house, full of studs and timbers, curiously rough-cast without, within lined with Wainscot: Such doe the *Muscles*, *Pleura*, and *Ribs* seeme to the Beholder, together with the glandulous & membranous *Paps*, raised as two pleasant Mounts or Bulwarkes, which in Men serue for Fortification, in Women also for Founts and Conduits, as two Hillocks of this Land now flowing with Milke and Honey, sweetly by Natures selfe

E

at-

* *Vt sapiens
animal à corde
alimoniam du-
ceret, Lac. de
Op. c. 12.
a Pro. 5. 19.
b Aug. de subst.
dilect. c. 1.*

attempered for their Infants
* necessities, for rarishing^a sa-
tisfying delicacies to the Hus-
band, and may be termed the
Forts and Turrets of^b Loue,
vpon which she mounts and
expatiates her selfe, twixt
which shee lyes in ambush,
within which shee dwels and
is enthronized.

Her Throne is the HEART,
the Sunne of this Microcosme
Fountayne of life and heat,
and (in the Scripture phrase)
of the *ἡγεμονικόν* or Principalitie
of the SOVLE, the principall
seate and residence. Thus
the Imaginations are attributed
to the HEART, and God^c
saw every imagination of the
thoughts

^c Gen. 6. 5.

*thoughts of his heart ; wee are
commanded to^d loue God with
all our heart, to^e apply our heart
to vnderstanding, to^f trust in
the Lord with all our heart ; and
all the powers of the Soule
are included, in, ^g My Sonne,
giue me thy heart ; and accor-
dingly al the members of the
body receiue their direction
hence ; ^h Out of the abundance
of the heart the mouth speaketh,
and euery other member is
actuuated and moued to Ver-
tue or Vice : ⁱ Christ also dwels
in the heart by faith : and in
common vse of speech, they
which want either vnderstan-
ding or courage, are called
Vecordes , Socordes , Excor-*

d Deut.6.5.

e Pro.2.2.

f Pro.3.5.

g Pro.23.26.

h Luk.6.45.

i Ephes.3.17.

i Pro.17.16.

k 1.King.3.12.

l 1.King.4.29.

m 1.Ioh.3.20.

n Plut.de Plac.

cap. 4.

D.Laert.1.7.

Hip. de Corde.

Lucret.1.3.

des, ⁱ The Foole hath none heart: on the contrary, Salomon ^k receiued a wise and vnderstanding heart, and his abundant wisedome is called ^l largenesse of heart: If our ^m heart condemne vs not, saith S. Iohn, vnderstanding the Conscience: Once, Vnderstanding, Will, Conscience, Memorie, Faith, Hope, Loue, Affections, and all internall good or bad things, effects or defects, are attributed to the HEART. The Stoikes also were of this ⁿ opinion. Hippocrates placed this highest degree of the Soule in the left ventricle of the HEART. So the Epicures, *Consilium quod*

nos

nos Animum mentemq; vocamus, Idq; situm media regione in pectoris hæret. I omit Ausonius, Mens quæ cælesti sensu rigat emeritum cor.

On the other side, *Plato*, *Galen*, and the Physicians ascribe this principall residence to the BRAINE, and enshrine or consecrate it in that Temple of the HEAD: to which Reason and Sense seemes to encline, both because the Head is highest (& fittest seate therefore for the highest Facultie) & the shop of Sense, and is most oppressed with studie, as wee see in experience; and lastly, being hurt, as in phrensies, and fe-

* *Vide Lips.*
Physi. 3. c. 18.

o Eccl. 2. 14.

Hier. in Dan. c. 2.

Dan. 2. 28.

uers with immoderate heate, or by some blow, stripe, or wound, the Memorie and all the Soules faculties are disordered. *He that made the heart, vnderstands this mysterie; and one dramme, one fillable of diuine testimonie is more to me then a world of Physicians and Philosophers. But euen there also I find, ° The Wisemans eyes are in his head, but the Foole walketh in darknesse* (Wisdom and Folly ascribed to the Head, and St. Ieromes exposition, in *principali cordis*, seems too violent) *Nabuchodonosors dreames are called the visions of his head: & the word HEAD in Scripture*

ture Dialect is taken for *Principall*, & therefore may seeme fittest seat of the Soules principallitie ; *The head of Syria is Damascus, and the head of Damascus is Rezin, the head of Ephraim Samaria, and the head of Samaria Remaliahs sonne.*

Es. 7. 8, 9.

*The * ancient and honorable he is the head ; yea, Christ himselfe is vsually stiled (not the Heart, but) the H E A D of his Church ; the Woman was made out of the Side, not the Head, lest shee should either want loue, or arrogate wisdom and rule : and Christs dissolving the ἡγεμονίαν or principallitie of Hell, within the now corrupted principallitie*

* Es. 9. 15.

Q

Gen. 3. 15.

Hier. in Dan. 2.

Id. in Es. 1.

Tert. de Anima.

of the Soule, is said to break the Serpents head. S. Ierome relates that some, occasioned by that place in Ecclesiastes before-mentioned, placed τὸ ἡγεμονικόν, Non in corde, sed iuxta Platonem, in cerebro. Himselfe acknowledgeth the head the principall member on those wordes: *The whole head is sick, the whole heart is heavy.* Ter-tullian ouer-flows after his wont, and brings it to the HEART, refuting the vanities of Heraclitus, which placed it without; of Moschion, through the whole body; of Plato, in the head; of Hippocrates, in the braine; of Hero-phylus, in the foundation of the

the braine; of *Erisistratus*, in the membranes; of *Strato*, in the browes; of *Epicurus*, in the whole brest; of *Empedocles*, in the circumcordiall bloud. He derides *Asclepiades* his argument of Goats bleating after their hearts were out, and Flies mouing after their heads are off; and censures them without Heart & Braine, which iudge of the disposition of Mans soule, by the condition of Beasts. Learned, Reuerend *Tertullian*, bee not too hastie; for euen of Men wee haue read the like.

So *Acosta* reports of one of the *Indian* humane inhumane sacrifices, who when his heart was

*Acost. No. 2.
Mor. Hist. l. 5.
c. 24. See my
Pilgr. l. 8. c. 11.*

Gal. l. 2. de H.
& Plat. pl. c. 4.

was pulled out, and hee throwne downe the staires, said at the bottome to certaine Spaniards standing by; *Knights (or Souldiors) they haue slaine me.* Galen relates the like of sacrificed Beasts, braying or crying out in like case.

Laet. de Opif.
D. 6. 16.

I am an vnworthie Mediator in so difficult a Controuersie. I will say of these Opinions (which I may terme Tenants *in Capite*) with *Laetantius, Aut non multum, aut fortasse non errant*; they erre little, or perhaps not at all. For the Mind seemes seated in the highest part, the HEAD, as God in the Heauens; but when

when it is in some Meditati-
on, or deeper thoughts, to re-
tire into the Brest, and as it
were to goe aside into some
secret Closet, or darker Stu-
die, that it might bring forth
Counsaile as out of a hidden
Treasurie : and this causeth
vs, when wee are in thought-
full contemplation, neither to
heare nor see the objects of
the Eyes and Eares before vs.
Thus that eloquent Arbitra-
tor. The H E A D evidently
is seat of the *Sense, Phantasie,*
Memorie; the H E A R T, of the
Affections : this appeares, by
the sudden and naturall mo-
tions of the Hand to the
H E A R T in Prayer and De-
uotions;

uotions; to the HEAD, in studie, in inuention, disposition, and searching the Records of Memorie. The *Vnderstanding* and *Will* are higher then we can well reach vnto: But in our busiest and most serious Speculations, both are busied; yet so, as to me (pardon this bold interposition) the *Braine* seemes to examine, trauerse and sentence, as both Lawyer and Iudge, in the Court; or as the Councill of State, to order; or as the Body of Parliament, to consult, and enact; the HEART adding the Royall Assent, establishing as Law, and enioyning Execution, as
it

it were by publike proclamation, sent by the swift Posts, the *Paſſions*, thorow the whole Microcoſme. And as in the *ſpirituall Man*, Regeneration and all other *ſpirituall* gifts are ſo named and attributed to the SPIRIT, becauſe that third Perſon from the Father and the Sonne, immediately by himſelfe conferreth thoſe Graces; and though it *be the ſame Lord and the ſame God which worketh all in all*, yet all theſe things are aſcribed to the Spirit, which *diuideth to euery man ſeuerally as he will*; theſe no leſſe being the gifts of the Father, which by the Sonne; and of the Sonne, which

1. Cor. 12. 5, 6,
11.

which from the Father, by the Spirit, communicates them: so in regard of this *immediate execution* by the *Paſſions*, which reside in the HEART, and are her winged *Messengers* to all the Members; and the *Acts* of the Soule, though enacted in the HEAD, are not acted and scene, till such execution; therefore the Scripture vsually applies all to the HEART. I will not enforce your subscription, but should gladly heare a better resolution.

But leauing thornie questions, let vs take view of the HEART, which is euer moving, like a heavenly Sphere;
neuer

neuer remoued, lying, as the Poets tell of *Phæbus* in *Thetis* Lappe, in the watrie *Pericardium*, which is the *Prinie Lodging* of this great Prince; where also hee hath his vitall Liquor to refresh him. His *Forme* is *Pyramoeides*, a flatter globous *Pyramis*; an euidence of his imperfect perfection, which it seemes to seeke and can only find in that *Trinitie* and *Unitie*, which this globous *Triangle*, in a mortall immortall figure represents. That Goodnesse consisteth not in Greatnesse, *Humilitie* may learne from the *HEARTS quantitie*; the most couragious and heartie *HEART* being

ing least, and greatest in the most pusillanimous. The substance (*Humilitie* is still at her Lesson) is not of more solid Sinewes, Cartilages, or Bones, but a fleshie *Parenchyma*, with two hollow *Ventricles*; the one receiuing blood from the *Cava*; hence partly conueyed by the *Vena arteriosa* to the *Lungs*, which gratefully recompense this their nourishment in the other part, closely by inuisible passages transmitted to the *left Ventricle*, communicating cooler ayre for the generation of the *vitall spirits*. These, as the Chariots of Life, by that faire High-way, the *Great Arterie*,

Arterie, infinitely ramified, as into lesse passages, are sent thorow the whole Bodie, being first purified from fuliginousnesse by the *Arteria Venosa*. And what doth this *Substance* teach vs, but that we are *Flesh*, weaker flesh? What these hollow *Ventricles*, but our vacuitie and vanitie? Yet is this (by diuine grace perfected in weakenesse) not onely the Shop and Store-house of vitall Spirits, but a Temple for that *Diuine*, whence alone come Strength, Life, and all things.

But by this time wearied and ouer-heat in this Furnace, let vs coole and refresh

F our

our selues with the gentle breath of those *naturall Bel-lowses*, the spongie hoofe-formed LVNGS, which euer blow, not to kindle, but to coole this fire. And as other Houses haue their Wine-cellers, and Hot-houses, so this here is (a necessarie Office, though seeming meane) the Wind-Cellar, or cooling-Roome. The LVNGS, in this Palace are also (a high Dignitie) the *Chamber of Presence*; as the *space* betwixt the diuision of the *Mediastinum* may be termed, the *Prinie Chamber*; the *Pericardium*, the *Bed-chamber*; the *Wind-pipe*, the *Great Chamber*, of longer forme,

forme, with so many *Gristles*,
as it were an *armed guard*, to
secure the passages ; and the
Mouth is the *Hall*, as we shall
after more fully manifest. But
wee should wearie you too
much , in examining that
Store-house of vitall bloud,
the *L V N G S* (whereof the
Liner is the Worke-house, but
most store is here reserued)
and that Canale of Breath, and
Instrument of Musike, the
Organ of Speech, Voice, and
Song, the *Wind-pipe*, with o-
ther parts in this Region or
Court of the Brest : Let vs
now ascend that stately *staire-
case*, the *N E C K E*, vnto the
third Venter, whereof wee

F 2 haue

haue comparatiuely discour-
sed alreadie, the *Head*.

CHAP. VII.

*The Tower, or highest Venter
and Court, the Head, de-
scribed.*



His part (our quarrell
saued, as before, be-
twixt the *Heart* and
it) is the neereſt to Heauen,
in ſituation, reſemblance,
rule, and influence; the loſtie
Tower, and ſtateliſt reſidence
of the Soule, not ſeated in a
darke obſcure melancholike
Roome, as the *Heart*, but in
open

open light & cheerefulnesse. The H E A D is an *Epitome* of this Epitome, a *Microcosme* of this Microcosme, an *Abridgement* of the greater and lesser World ; a *Castle* annexed to this Palace, the *Capitoll* of this Citie, the *Senate-house* of this State, the *Heauen* of this little Vniuerse. This *Orbe* hath not fewer Orbes to enuelope it, then the Celestiall are by Astronomers numbred : besides, those five Walls and Enclosures of the whole Bodie ; hauing also peculiar, the *Pericranium*, *Periostium*, two *Meninges*, and the *Skull* ; not mentioning that woody Forrest of Haire, which couers

one Hemisphere of this little World. The FACE is most eminent, and deserues first discourse. That the HEAD is not perfectly Sphericall, is no stranger, then that the Moone and Elementarie Globes haue their difformities and inequalities; neither is a perfect Sphere so accommodated for growth, for vse.

* The Forehead.

In the FACE, * the third part is the *Forehead*, as it were the *Battlement* of that *Tower*, at least the *Frontispice* of the House, liuely representing the *Passions* of the HEART; which ordinarily wait and attend there, as on the Prince, in his priuie Lodging, and oftentimes,

times, for recreation, come hither to looke abroad and take the aire. This shewes the differing constitution of Man, and other creatures; some of which, are here strongliest furnished with weapons for offence and defence; whereas, in Man, Shamefastnesse doth no where leaue so deepe impression, or depaint it selfe more expressely to the view, then in the *Front*: therefore designed to the *Crosse* by the Primitiue Christians, in token of their glorying in that, which blaspheming Ethnikes reputed & imputed to shame. *Shamefastnesse*, the daughter of *Feare* (that *feare of God*,

F 4 which

* *Perijt cui
perijt pudor;
Ne colorem re-
tinet boni viri,
bonæ spei.*

which is the beginning of *Wise-
dome*) is our best weapon and
fortification ; * the tincture
of Vertue, the Beautie of the
Face, the iewell of the Heart,
the testimonie of Hope and
Towardnesse, the compani-
on of Continençe, the Mai-
den-mother of Modestie, the
conqueror of Vice, the first-
fruits of Grace, the ornament
of Nature, the signe of an ho-
nest Mans habitation; dwells
in the *Forehead* , and hath
made vs (in loue with her
louely *Blush*) to dwell there
too.

The most prominent parts
of the *Forehead* (like the
Pent-houses, or goodly *Arches*,
ouer

ouer the Windows) are the
Browes, as two louely Bowes,
whence the Eyes shoot their
piercing rayes ; and lying
there in the shaddow or co-
uert, receiue and entertaine
in their lighsome loftie
Watch-towers, the delightfome
pleasures of Natures first-
borne, the *Light*. The Browes
are as two *Canopies*, or *Clothes*
of *Estate*, vnder which, the
Queene of Senses, the *Sight*, sits
in the richest part of this Pa-
lace (nor could *Salomon* frame
him such a *Throne*) the *Eyes*,
which therefore are exalted
so high, that they might be
the fitter placed for intelli-
gence : and therefore are all
the

the Senses eleuated, & keepe their perpetuall and sole residence (the Touch excepted, which with the rest hath her originall) in the BRAINE.

And now are we come to that part which (in common opinion) makes Man a Man, and puts in his possession Heaven, Earth, all things, all that Patrimonie which his bountifull Father gaue him; the seate of the *Animall Spirits* and *Rationall Intellect*, which makes him Lord of other Creatures, I mean the BRAIN, *Great Emperour of this little Globe, and Generall of the Animall forces.* And, O that I had Braine inough for this brain-
bu-

business! Man hath far more
Braine, proportionably then
any other Creature, and Men
also more then Women, as
more fitted to intellectuall
working; to which likewise
helpes the posture in a con-
venient distance from the
H E A R T, which in Man, of al
creatures, is hottest (the cause,
as some thinke, of his erect
stature) and therefore hath
need, as it were, of a counter-
ballance, not to refrigerate
the Heart, but, *vt sit momen-
tum in contrarium*; Nature hath
opposed the one to the other,
that Man may bee stablished
in a meane, and not oppressed
with extremes. Hence is it
that

*Arist. de part.
An. l. 2. c. 7.*

+

* Wood-cocks
long-billed
Birds, Vipers
&c. also Fishes
&c.

that for the most part, colder Creatures as they haue little heate and lesse wit, so haue least *Braines*, some of them *scarsly twice so bigge as the *Eye*. The cold BRAINE is in this respect also a coole *sleeping roome*; and by his remotenesse, is freed from fuliginous and hot vapours, which would either cloud & ouer-lade the Phantasie with dulnesse, or with their hot nimblenesse make the wits (as in phrensies and sicknes) run too fast for the tongue.

Maruellous it is to see, how the strong parts of the *Skull*, not onely diuide themselues in *Sutures*, but in their entirest

rest wholenesse giue way to
the Veines of the *Meninges*,
receiuing from thence (as
hardy able-bodied Souldiers
from a wiser feeble-bodied
Captaine) deeper delineati-
ons & impressions. And that
wee may learne how weake,
how vaine a thing Man is, his
strongest parts are weaknes,
the Armes, the Legs, and all
the bones in the Bodie are
seruile; the *Belly* hath not one
bone, neither in the officine
of Nourishment, nor the clo-
set of Generation; that noble
Fountaine of *Bloud*, the no-
bler Fountain of *Breath*, that
noblest of *Life*, & this (where
wee now are) noblest Well-
spring

spring of Sense and Motion, and seate of Reason, are (how much more excellent in vse, so much more) feeble in constitution : yea, the HEART hath two *Ventricles*, the Braine foure, as the best Work-houses and Store-houses of Humane Nature; and yet very vacuities, I had almost said vanities : as if the emptiest roomes were best furnished, or as if Mans strength consisted in him, whose strength is made perfect in weaknesse; and where wee are weake, there by another strength, by anothers strength, we are strong. This is the substance of the Braine, not so much as flesh, only not putre-

putrefaction; the Spirits are
inuisible; the Soule immate-
riall; where the meaner parts
are solid and of grosser sub-
stance, euen as in the greater
World, the Earth is most pal-
pable and stable; the other
parts how much more excel-
lent, so much more retyred
from all the Senses, but (that
which is most spirituall) the
Sight; and the Angelicall Spi-
rits, & He that in the simpli-
city of his nature is most pro-
perly and truly a *Spirit* (and
*will be worshipped in Spirit and
Truth*) are wholly withdrawn
from all sensible apprehen-
sion.

Ioh. 4.

This whiter, softer, moy-
ster

* D. Har.

fter substance (which some
* thinke in one new dead, shi-
neth in the darke, as a kinde
of heauen within vs) those
inner Ventricles, the outward
gyres, anfractuons, serpen-
tine windings; the seuerall
diuisions into *Cerebellum* &
Cerebrum, this also diuided by
the *Falx*, with other particles
too curious, or rather too te-
dious for our purpose, I wil-
lingly omit, together with
that *Lactea via*, the *Medulla*,
and the *Nerues*, the Conduits
of Sense and Motion (where-
of seuen paires are numbred
in the Braine, and thirtie pro-
ceeding from the *Spinilis Me-
dulla*.) These can I not follow
in

in their studious perambulations through all this *Microcosme*, lest I lose my Reader with my selfe. Yet let vs not bee so brainelesse, as in this store-house of *Memorie* to forget the proportions of *Architecture* in this *Towre* and *Capitoll*, the *Head*. The *Skull* is as an impregnable *Wall* (many others there are, but this is the strongest) the *Common Sense* is the *Custome-house*, the *Phantasie* the *Mint*, the *Memorie* the *Treasurie* and *Armorie* (* diuided these are in the *Braine*, as by *Galens* examples appeare, but how and where we know not, whether by the *Former*, *Middle*, & *hinder* parts

G

of

* *S. W. Rad.*

* *Lenior plumā
est gratia,
Plumbeas iras
gerunt, Plaut.*

of the BRAINE, which is the common opinion, wee haue not Braine to discern) the *Memorie* also is a sure *Prison* for such as REASON hath cōmitted to Ward (the cause that *Memorie* longest and easiest detaines * *injuries, Scribunt in marmore læsi*) or hath not yet leifure to heare, and the Office of Records is kept in this part of the Towre of Man; here is the outward Court also, or place of attendance, where all such waite as haue busines at REASONS Councell Table (alway set and held in the BRAINE) or the *Tribunall of Conscience*: the *Ventricles* are the *Shops and worke-*

worke-houses of the *Animall Spirits*; the intrenched labyrinthian *Windings* are as so many *Towre-ditches*, both for passage of bloud and other purposes: The outward *Senses* in their *Sensories*, are the *Warders* in their *Watch-house* without the *Towre*. These are in number five, *Sight*, *Hearing*, *Sent*, *Taste*, *Touch*; which may bee called the *Cinque Ports* of this *Region*, the *Scouts*, *Factors*, *Puruey-ors*, *Intelligencers* of the *SOVLE*, and as it were the five fingers of her hand, whereby shee attacheth and apprehendeth all things; all deriued from the *Animall Spirits*.

G 2

rits their Fountayne, the
BRAINE as Cisterne, the
Nervues as Pipes to the *Sensories*, as their Cocks & Promp-
tuaries.

CHAP. VIII.

*The Lights of this Palace, or a
view of the Eyes.*

THe first of these are
the EYES; first, in
height of place, as
two Beacons, most eminent
to see and to bee seene: first,
in their object, which is the
first fruits of Creatures, the
*first dayes worke**, the Light;
first,

* Gen. 1. 3.

first, in expressing the conceits & passions of the mind, as the two seeing Glasses of the Soule: first, in beautie, as the two Banketting-houses in this Capitoll, the *two great & goodly Lights of this heauen*, themselves being as two other smaller Heauens and Orbes in our Earth: first, in extent, receiuing the most distant objects, the huge huge Heauen, & all those vast Globes of Light into their owne little little Heauens & Globes, whereas other Senses reach not farre: first, in spirituall force, in a moment apprehending the furthest distance: first, in most things

G 3 which

* 1.Sam.9.9.

a Ezek.1. &
Reuel.4.8.

b Psal.249.

c Matt 5.29.

which *Sense* accounts first, whence also *all Senses inward and outward* are called by the name of *Seeing*: Yea, the vnderstanding it selfe is so called; not that of Nature alone, but Prophets for their Reuelations are called * *Seers*; the Seraphims ^a are full of eyes; God himselfe *ὁς παντ' ἐπεῖτα καὶ παντ' ἐπαιδέσθαι*, is called, *totus Oculus*, ^b *He that made the eye, shall not he see?* the Will also and the Affections most desired objects, are called *Ocelli*; to like or dislike is termed *Susplicere*, *despicere*, and the like; yea this is the *plucking out of the* ^c *right eye*, to denie our selues the neereft and decreft of affecti-
ons,

ons offending : lastly, this is the difference of imperfect grace and perfect glorie, that here wee ^d walke by faith and not by sight; there we shall see ^e face to face, wee ^f shall see him as he is.

d 2. Cor. 5. 7.

e 1. Cor. 13. 12.
f 1. Ioh. 3. 2.

Nature therefore (I alway intend by this name, the wise disposition & order of God, who is *Natura Naturans* in his Creatures) hath most beautified this Organ in the forme, and not least fortified it in the situation. The EYE for this cause, like a ^g closed Well, (and euen our word *Eye* signifies water, and the *Eye* is of watery constitution, as the same Hebrew word signifi-

g Fons signatus, Cant. 4. 12.

h Lat. *ut munitiones essent, occultis, unde oculos dictos esse Varro placet.*

i Lat. *de Op. cap. 20.*

eth an Eye and a Well) in-compassed^h with fortifications of bones round about; with hollow trenches also the better to secure it; couered with tender inoffensiuē Lids (as the valves or two-leasē doores of these Windows, called *i* Palpebra à palpitando) which with the ouer-hanging Browes are set with Haires, to bee the more sensible Watch-men of this watchfull Sense. How curiously are these Windows glased with the Horny tunicle, which is hard, thicke, transparent, extent, and therefore called *Cornea*, because it is as a Lanthorne to the EYE before, shady & darke behind.

Io-

I omit the *Tunicle*, called *Coniunctiva*, or *Adnata*, being the same Coat with the inner *Palpebra*, which alone hath (and that a most quicke) sense in the Eye; the *Uvea*, which enlargeth or closeth it selfe more or lesse; the *Retina*, and the rest: nor will I speake of the sixe, or (as others, and in other creatures) seuen *Muscles*; the *Chrystalline*, *Glasie*, and *Waterie Humors*; the *Optike* and moving *Nerues*; the round *Forme*, as fittest both for motion and safeguard; with other these curious *Window-workes*.

But wee cannot so passe the Centre of the * *EYE*, which
wee

* *D. HAV.*

+ wee call *Pupilla*, *quasi Puppa*, the babie in the Eye, the *Sight*; this being little, is seene to see better, and greater (as in Owles, Hares, and other creatures) to see the lesse; blacke of colour, not in it selfe, but because it is as it were *steeled* behind, like a Looking-Glasse, for better reflection. This is indeed the *Eye of the Eye*; and as that is the Iewell of the Face, so this is the preciousst Gemme in that Iewell. This Centre is enuironed with a Circle, called *Iris*, of many colours in Man onely, as the *painted Glasse* in this *Window*, for the goodlier ornament. And where-

whereas other creatures are distracted in their Sight, and therefore haue (manie of them) their eyes on the sides of their heads, as seeing but for the bodie ; Man is made (to teach him Wisdome, yea, Religion, and to serue one Master with a single Eye) to see with both Eyes at once.

Mat. 6. 22, 24.

CHAP. IX.

The superadmirable feature and vse of the Eares.



Vt I am afraid, whiles wee are surueying these *Windowes*, some
Eu-

* A.G. 20.9.

Eutychus will close his eyes with sleepe, and fall * from this Loft, to the death of his patience. *Cynthus aurem vellit*, My Meditation playes the Song-master, and pulls me by the EARE; which wants not her preeminences, euen about the EYE it selfe. The Eye belongs to Man as a liuing creature; this, as a reasonable: neither can wee communicate the conceits of Reason to others, or receiue them from others, but by the EARE. This is therefore called *the Sense of Discipline*, and *the Learning Sense*. Man is a learned Man by his EARE; Man is a religious and holy Man from

from hence: For the EYE
vsually is an impediment (I
meane, in this our present
corruption) *ubi vides non est
fides*: but * Faith (without
which, all is sinne, and it is im-
possible to please God) comes by
hearing; and Christ, which
dwells * in the heart by faith,
enters at the EARE. Moses
begins the Law with, * *Heare,*
Israel; God promulgates the
Gospell with, * *This is my be-*
loved Sonne, heare him. Euen
of morall honestie, *Plutarch*
testifieth, *Tyrocinium rectè vi-*
uendi est rectè audire; A good
life begins at a good EARE,
which, with a bad EYE, is
vsually corrupted. The EYE
seeth

* Rom. 10. 17.
& 14. 23.

* Eph. 3. 17.

* Deut. 5. 1.

* Mat. 17. 5.

Plut. de aud.

†

seeth onely things present ;
the EARE, by Tradition of
Fathers to their children, re-
ceiues the wisdome of our
Fore-fathers, and of those that
are furthest remote both in
time and place from vs : and
by Speech, and Writing (a
visible Speech) the Learning
of the World is continued,
from the first Man to the last;
and this short age of Man is
by the EARE, in manner,
made immortall.

Thus *Ratio* and *Oratio* (our
priuiledges aboue Beasts)
Faith, Christian and Ciuill
Vertue, all *Arts* Liberall and
Diuine (whereby Men excell
Men) are the fruits of the

EARE.

EARE. *Auris* is therefore called * *ab hauriendis vocibus* ; because we can neither at all speake to Man , nor know what to speake to God, till the *Eare* hath learned vs : as appeares in those which are borne deafe, therefore dumbe; and those Children which * *Psammetychus*, the King of Egypt of old, and *Melabdim Echebar*, the Great Mogoll in our dayes, caused to bee brought vp without hearing, in a curiositie of Learning, what Nation was ancientest (the care of the former) or what Religion (as did the latter) by the Language that these should speake: But neither

* *Laet. de Opif.*
c.8.

* *Herod. lib. 2.*
See my Pilgr.
l. 1. c. 8.



* Iam. i. 19.

ther could the first learne any other voice then that of the Goat, their Nurse; nor these any at all, educated in stricter silence. Such is the necessitie and vse of this Sense, that God hath giuen vs two *Eares* and but one *Tongue*, naturally to infuse and enforce that Euangelicall Precept, * *Be swift to heare, and slow to speake*: this being therefore lower placed then the *E A R E*, and double closed, whereas the *Eares* are both open, and seated aloft, in the same circle with the *Eyes*. The *Eares* also are both equall, and haue two outward Orifles (which Fowles and Fishes want) and those not so moue-

moueable as in Beasts, of hollow forme (fit to receiue) and of gristly substance (neither hard as Bone, to giue harsh entertainment, nor soft as Flesh, to receiue too sinking impression.)

This historie of Nature is a myserie of Morall Learning; that as the thing is easie, so *we be easie* to heare others; that we be *indifferent hearers*, not hearing too much on one side (the *right EARE* is not as the *right Hand*, stronger then the left) but reserue one Eare alway for the absent or accused partie; that (as the *EARE* is higher then the *TONGUE*) we account

H

it

it a greater *dignitie*, to heare the wisdom of others, then to vent our owne; that wee be not *like Beasts*, to wagge our *Eares* at euery Flie, or flying sound of Doctrine; nor like stupid *Fishes*, suffer the wisdom of the wise to passe by vnheard; lastly, that we be not all *Bone*, obdurate and inexorable, nor yet too tender, *carnall*, flexible hearers.

Now for the accurate Fabrike of this Sensorie, I must blame my too vnfaithfull *EARE*, that so lately heard that worthie, wittie, learned, industrious Physician, Doctor *Haruey*, reading vnto
Curi-

Curiositie of this Subiect, and from such a Feast can bring you little; and if I could, this place would not permit. How was my soule rauished with admiration, to see this Inlett and bodily Entry so exactly wrought, as hee then, both to the *Eare* and *Eye*, deliuered? The passage auditorie being aufractuious, lest the *Tympanum* should by directer incursions be endangered; with excrements there, to intangle Fleas, and bitterly distastfull to Earèwigs and other noy-some creatures; the *Tympanum* so like a Drumme, in the hole, the Strings, and Bracing; the admirable Ham-

H 2 mer,

mer, Anuill, Stirrup, annexed, where the *Tympanum* moues the Hammer, this the Anuill, that the *Stapes*, which opens and shuts the hole by his motion; and that more to one sound then another, as in the Ewe to her owne Lambs bleating: the smoothnesse, the other Concauities within, two *Fenestellæ*, three *Cuniculi*; the infinite *Meanders* and *Labyrinthian Mazes*, *Concha*, *Cochlea*, *Puteus*, all of them so curiously wrought and framed, that no Mountaines, Valleyes, Vaults, Rivers, Wells, no Muscicall Instruments, are so fitted for Sounds and Ecchoes, for Noyes


Noyfes and Voices , in the World, as this of the EARE in the Bodie : so furnished for receiuing, stopping, detaining, perfecting Sounds, that a Man may easily lose his Eyes, his Wits, in this Labyrinth of the EARES; wherein Nature hath seemed to shew her worke the more curious, to prohibite all prophane (all vainer, idler) search into such Mysteries. As for the *Auditorie Nerue*, the passage from the *Mouth* to the EARE (seruing to purge *Fleame*, to vent out internall aire, to giue entrie to externall, and for the Sound to passe from the *Mouth* to the

Tympanum, the principall organ of Hearing) and for other parts of this *Gunne-roome* and house of *Ordnance* in this Towre; this *Bell-roome*, where the *Alarme-Bell* hangs in this Castle; this *Musike-Schoole* in this Citie; *Organs* in this Temple; and all Instruments of *Harmonie* in this House; I forbear further to trouble you.

CHAP.

CHAP. X.

*The Naturall Miracles obserued
in the Nose, Mouth, Tongue,
and other parts.*

 Thinke you are wearied of this priuie Search, and therefore I will now lead you abroad, to take view of the Faces Promontorie, the third and most eminent sensorie Member, the Nose, whereby the Braine distilleth and droppes out her superfluities, receiueth refreshing aire, and the sent of things meet to be embraced or auoided. Therefore is it lifted vp, for fit performing

H 4 forming

forming of these offices, and for better securitie to the *Eyes and whole Face*; and may be resembled to a *Mount* in the midst of a Garden, or a *Roofe* of Lead, well battelled on the house top, yeelding both Walkes for fresh ayre, a Garden for delicacie, passage and conueyance for Raines; comely Ornament, and sure defence to the whole Building.

Next are the *CHEEKES*, as curious Fret-workes and *Emplaiſter*; to which, some adde Diabolicall Dawbings and Iezabelicall emplaiſterings of their owne.

And how goodly is that
Gate.

Gate-house to the whole *Fabrike*, the *MOUTH*? without which the *Beard* on the *Cheekes* is as *Groues* and *Walkes* of pleasure, for *strangers eyes* to expatiate themselves in, and that longer on the *Chinne*, as taller *Trees* to grace this *Viter Court*, and a naturall *Porch* or *Arbour* before the *Court Gates*, which *Women* therefore want, as a *Creature* made for a *Housewife*, and to keepe within *doores*. How admirable are those *Scarlet two-leaved dores*, how easily *open and shut*, how *melting* in their sweet *touches*, how *louely Twinnes* kissing each other, how *vsfull* in
Speech,

Speech, how euer in their *diminutiue forme* (which in Beasts, Fishes, Fowles, are farre farre wider) reading a Lecture of Temperance to their owner.

Being past these first Gards and Gates of *Earth mingled with Bloud*, yee passe a deepe moist *Trench* to a high *Wall* of *Stone*, couered below with sanguine Clay (the *Gummes*) where many wonders meete together: that this *Wall* is all *Gate*, & opens quite through with ease and swiftnesse; that this opening is not *side-ways* as in other buildings, but downewards; that the forepart of this *Wall* is a sharpe cut-

cutting *Port-cullis*; and that the *Porters, Warders, Gate, Wall, Port-cullis* are all one, nor speake we word, nor eate we bit without the vse of all, and those former Purple Valves also.

When you are entred, yee see a *Hall* spacious enough for vse, specious for beautie, the *Roofe* whereof is an arched Vault of liuely Architecture: the goodly frame, with the *Benches* round about this *Hall*, the *Almonds, Passages*, vpwards and downwards, the perpetuall springing *Moisture*, the manifold *Cartilages*, with other names wearisom to the Reader, I willingly passe o-
uer

uer to take view of the
TONGVE, *Marshall* of this
(nay of euery) *Hall*, continu-
ally attyred, like a great Offi-
cer, in his Violets and Scar-
lets. But what Tongue can
vtter the excellencies of the
TONGVE? As principall
Sewer he orders the meats in-
to this *Hall*; as chiefe *Caruer*
hee disposeth them in the
Hall, rolling & turning them
to this or that side; as *Con-
troller* hee expels whatsoeuer
hurtfull things therewith en-
tring; as *Cup-bearer* hee still
bringeth natie liquor to
moisten them; as HIGH
TASTER (which is his pe-
culiar) hee examineth and
iudgeth

iudgeth them; and lastly, as the lowest *Groome*, hee clen-
seth the whole roome with
the Walls and Benches, ha-
uing before (as a charitable
Almoner) disbursed the bro-
ken meates to the hungrie
Begger (the importunate *Gul-
let*) and filled his *Bagge* (the
Stomacke) therewith.

But all this the tongues of
Beasts performe. The tongue
is not called the *glorie of the
Man* for this, as if wee should
glory in eating, drinking, and
filling a neuer-filled belly;
but as Man (as yee haue
heard) most excells beasts by
reason of his reasonable soule
and bodily speech, this last is
by

Psal. 57. 3.

by this member principally performed; yea, hereby one Man excells another Man, in the elegance and eloquence of the Tongue; hereby *Moses* to *Aaron*, one Man is another Mans God. Many are indeed those *speech-tooles*, the Sides, Brefts, Larinx, *O's Hyoides*, Wind-pipe, Palate, Teeth, and in manner all whatsoeuer from the *Lungs* to the *Lips* inclusiuely (the more maruellous is the readinesse of Man in doing that so easily, so suddenly, wherein so many instruments are at once set on worke) but the chief of these is the TONGVE: whereto Nature hath giuen her

her naturall Rules, aswell as
abilitie of speech. For where-
as our EARES, EYES, NO-
STRILS are double, doth
not one TONGVE, so many
wayes employed, & so close-
ly walled and guarded, na-
turally insinuate a sparenesse
in speech & dyet? Or should
we speake stones, which haue
a TONGVE so tenderly, of
fleshy substance, without any
bone therein, composed? Or
should wild fire and hell-fire
come out of that instrument,
that dwels in continuall moi-
sture? Or should we enforce
such great swelling words of
vanitie (*ampullas* and *sesqui-
pedalia verba*) to proceede
from

from so little a member? Or such doubling lying equiuocations, from that which is so vniforme, and that be disioyned so farre from vnderstanding sometimes; sometimes from what should bee, what is our will & affection, which is placed in the midst betwixt the BRAINE & HEART? But these and other like are the issues of sinne, which God made not; which when he made the TONGVE, by the very frame thereof hee forbade, and still forbids for euer; lest the Tongue that
** fareth deliciously euery day,
 and ^a speaketh proud things
 (with our Tongues will wee pre-
 uaile,*

^{*} Luk. 16. 19.

^a Psal. 12. 3, 4.

waile, our Lips are our owne, who
is Lord ouer vs?) become as
that of *Diues*, tormented in
hellish flames without one
drop of water to coole them.

Wee haue but sented the
Sent, but tasted the *Taste*, nor
dare we touch the *Touch*, lest
it distract vs with it selfe in a
new peregrination, quite
through this *Microcosme*, lea-
ding vs from the Brain (from
Braine and iudgement) and
from the Head (the scope of
our intents) to too much sen-
sualitie, too long a discourse
of the Senses. Nor may wee
meddle with the *Membranes*,
instruments of the *Touch*, in
number numberlesse, nor
I the

the more innumerable *Fibres*, nor the *Flesh* diuersified in diuers kinds, nor the *Muscles*, instruments of motion (whereof aboue foure hundred are knowne) O miracle ! (for how can it else be cōceiued?) that so suddenly the bodily motion of the hād or tongue is performed, wherein concur the successiue actions of the externall, the common Sense, the Phantasie, the Reason, the Will, Affections, and thereupon the concurrence of so many Veines, Sinowes, Arteries, Muscles, Bones, Tendons, &c. all executed in a moment ! that hence the opinions of the *Gyantly rolling*
of


of the Earth, from an impossibilitie of such swiftnesse in the Starres, being vniforme and simple in substance and motion, may with this no lesse wonder in this little World bee answered. What should I adde the innumerable *Veines, Arteries, Nerves*? the *Bones*, the Pillars & Timbers of this building that hold it vpright, and no lesse helpe it to moue, bow, and bend, so many in number, that the Hand from the Shoulder numbers two and fortie, and the Foot about the same proportion? What should I speak of other *similar* or *dissimilar* parts? seeing wee teach not

ANATOMIE (of the skilful, wherein we craue pardon for this boldnesse) but herein contemplate the excellency of Man in his Bodily structure; the substance whereof and faculties continue still, though the *Image of God* (and therefore the excellency of Man) therein bee false in his Fall.

CHAP.

CHAP. XI.

*The height of created wonders,
Mans SOVLE created after
Gods Image ; the same compa-
red and preferred to the Body,
to all Bodies.*

 F the Body bee so
fearefully and wonder-
fully made, what may
we say, what may we not say
of the SOVLE, for whom it
was made ? the Quickner &
Mouer of this Engine, Inha-
bitant of this House, Life of
this Earth, light of this Orbe,
and (may it be soberly con-
strued) a little God in this
little World? The SOVLE &
not the Body is the Man ;

* Cic. Som. Scip.

a Lact. de Op.
D. 6. 20.

b Gen. 2. 7.

c Heb. 12. 9.

d Zac. 12. 1.

Mens * cuiusq., is est quisq., non ea figura quæ digito monstrari potest. Corpusculum hoc quo induti sumus (saith^a Lactantius) hominis receptaculum est, ipse homo latet intra hoc quod videtur: Man dwels within this bodily receptacle. This **SOVLE** is not an inuisible particle of indiuisible Deity, but the immediate work of diuine power, who in the first Mans face^b breathed this breath of Life, and still continueth the^c Father of Spirits, which creating infuseth, and infusing createth the **SOVLE** in humane Generation through all Generations, and^d formeth the Spirit of Man within him, corruptible

ruptible Elements being vn-
able to yeeld an incorrupti-
ble substance; or generation,
to procreate incorruption :
which also in that fatall di-
uorce and dissolution, when
the Body ^c returns to the earth
whence it came, ascends to God
that gaue it. God the efficient,
framed it, not of Earth, of E-
lements, of Heauenly, of any
Matter, but to shew his infi-
nite power, made his greatest
workes, this greatest worke,
of nothing : and vouchsafed
himselſe to be the Samplar &
Prototype, that as the Body is
an expresse Image and brieſe
Compendium of the World, so
the Soule is a viue represen-

c Eccl.12.7.

f Col. 1. 15.
Heb. 1. 3.

tation and modell of the glorious Trinitie in incomprehensible Vnitie, made (not the Image, ^f which is Christs prerogative; and to be made had made it not the Image of the Eternall, but) *ad Imaginem*, in, or after that Image, whose perfections it doth not without imperfection, resemble.

But how could I admire,
O my Soule, thy diuine originall beauties, in those resemblances of perfection?
Gods *eternall and spirituall substance*, in thy spiritual and immortall nature? his *Vnitie* in thine? in thy *trinitie of Faculties*, Vnderstanding, Will, Me-

Memorie (which remaine after the bodily separation) the *Trinitie of Persons*? And how should I thinke to comprehend the Almighty, when thy Nature, Forme, Quidditie, Essence, are vnknowne to me; that is, thy Selfe (in this frailetie) to thy Selfe? When Thou that makest me know the *All* of my knowledge, art so imperfectly knowne? I can rather say what thou art not, then what thou art; what thou hast, then what thou hast not; thy Operation, rather then thy Being. *Thou * being but One, doest in manner all things in this bodily Microcosme, and remaining in thy selfe,*

* Wisd. 7. 27.
& 8. 1.

* Wisd. 7. 17.
&c.

*selfe, reachest from one end thereof to another mightily, and orderest all things sweetly; whole in the whole Bodie, and whole in euerie part; * One onely, and yet manifold, (for the Vnderstanding is all things) knowing the World, and the operation of the Elements, the beginning, ending, and midst of the Times, the alterations of the turning of the Sunne, and change of Seasons, the Circuits of Yeares, and the Positions of Starres, the Natures of liuing Creatures, and the Furies of wild Beasts, the violence of Winds, and the reasonings of Men; the diuersities of Plants, and the vertues of Rootes; and all such things*

things as are either secret or manifest: For *Wisdom*, the worker of all things, taught thee, in that day of thy Creation, and made thee to resemble that *understanding Spirit, Holy, One only, manifold, subtle, lively, cleare, vndefiled, quick, stedfast, sure, free from care: Greatest Philosopher* (in the knowledge of the World and thy selfe) *greatest Divine* (in the knowledge of God) and *greatest Monarch*, Lord of this lesse and that greater World.

This is that *Act, Energie, Entelechie*, or continued motion of the Bodie, to whom are properly due all whatsoever Prayses, before ascribed

to

to the Bodie, as being therein but the Organ and Instrument of the Soule; and without which, it is as the World without the Heauens and Sunne, a lifelesse Carkasse, a perishing Chaos. So, in those liuing Stables and Steeds (as wee haue resembled the Legges) the SOULE is Master of the Horse, and sitting still, moues, and, as it were, rides on them at pleasure. The SOULE is the hand of the Hand, and workes with it as a naturall Toole or Instrument, according to the necessities of the Bodie. All those naturall Bands of *Spirits*, mentioned vnder the
con-

conduct of those *Triumviri*,
the Braine, Heart, and Liuer,
are Bands of this S P I R I T;
whereby it is personally tied
and vnited to the Bodie, and
whereby it performes all the
naturall, vitall, animall offices
therein. Not the Liuer, but
the S O V L E, in and by the
Liuer, sanguifies; as the Heart
and Braine are but Shoppes
and Tooles for Life & Sense;
the Workman is the S O V L E
in these, in euery Member.
All this Bodie is her Palace;
all the Diuisions, her Cham-
bers, Roomes, Offices; the
Eyes are her Windowes and
Spectacles; the Sight of that
Sight, is the S O V L E; nor
could

could the Tongue talke, or walke, or stirre without her : the Eare is her Chamber of Audience ; the Touch, the Taste, the Sent, the outward, inward Senses, are but Motions in this Watch, all acted and moued by this Spring, great Mouer of all the Wheelles in this Engine ; whiles it selfe *moues not*, is not moued.

Neither is this inferiour little World capable of such greatnesse : Shee mounteth, surmounteth, measureth the *Heauens*, and that (O height of Wonder!) not leauing the * *Earth* , not forsaking this House of Clay. The *STARRES* are

* *Terram haud relinquens in caelum attollens, illudq; metiris, Her. Trif. Pimand.*

are round, simple, lucid, and
heauēly Bodies; the most con-
densate parts of their Orbes;
for their nature, for their great-
nesse, number, swiftnesse, cir-
cular motion, effects, and in-
fluence, iustly admired. But
thou hast a *STARRE*, O
Man, within thee, exceeding
these in all these things; that
* *SOVLE* of thine; *Round*
shall I say? yea, of all formes,
yet of none: *Simple*, beyond
corporeall constitution and
heavenly quintessence; *Lucid*,
with rayes of sensible, of in-
uisible and reasonable Light;
participating a higher nature,
then to be *condensate* or com-
pact of Elementarie or Æthe-
reall

* The Soule
and the Starres
compared.

reall Orbes; whose *greatnesse* swells beyond the Vniuerse, aspires farre aboue all Heauens, to apprehend and enioy her and their CREATOR; like to HIM in *number*, not multiplied by diuision, which tends to destruction, but innumerably manifold in the *onemost* Unitie of it selfe; the *swiftnesse* such, as in a moment it compasseth that Circuit; the incredibilitie whereof in the Starres, hath hatched the conceit in elder Pythagoreans and later Astronomers, of the Earths incessant rolling, whiles the Starres are still spectators of her tumbling in her owne
Hoope,

Hoope, her wheeling Reuolutions ; their *Circular motion* is not comparable to Hers, which moues both round and direct, and all motions ; yea, all their motions, which it contemplates & calculates many Ages before or after in her working, making the Starres and Orbes to goe backwards or forwards at pleasure ; and as it were clothing her selfe with their pure substance, wheeles the World with them, rides about the Vniuerse on them, transforms her selfe into them.

This STARR is both *fixed* and *wandering* ; both *Starre*, *Orbe*, and *Intelligence* ; both

K

moued,

moued, and immoueable; both all these, and all things else, and none of them. Who then can declare the effects and influence of this diuine Creature, which thus insinuates it selfe into all creatures, and ruleth ouer all; which imitates her Maker in his wayes, full of glorie and honour?

CHAP. XII.

The wayes and workings of the SOVLE, resembling her Prototype; Mans happinesse before his Fall, and miserie since.

PL. 104. 2, 3, 4.



OD clothes himselfe with Light as with a Garment, and spreadeth the

the Heauens like a Curtaine, layeth the Beames of his Chambers in the Waters, maketh the Clouds his Chariot, and walketh on the wings of the Wind, makes his spirits his messengers, his ministers a flaming fire: He sets the Earth on her foundations, so that it shall neuer moue. Doth not the SOVLE viuely expresse in her workes, that she was made after this patterne? She also attires her selfe with intellectuall Light, and draweth these Curtaines of Heauen, to search what is in them, beyond them. She layes the beames of her Chambers in the Waters (not onely aboue the Firmament, thorow those

K 2 thicke

thicke Clouds, viewing and examining those Naturall Armories, the Furnaces of Thunder, and infinite Quiuers of fierie Darts, layd vp in Store-houses of cold Water; that I mention not the Haile-shot, Snow-balls, and infinite Engines and Ordinance of Meteors, but) in proper sence, shee hath found how to frame as goodly *Chambers* for vse, *Palaces* for pleasure, *Castles* for Warre, in the Waters, as any on the Land: and makes the Clouds her *Chariots*, and walkes on the wings of the Wind; yea, mustereth and marshalleth the most angrie Elements, the stormie tem-

tempestuous Vapours, to transport ouer raging, raue-
nous implacable Waters, a
heauie, grosse, earthly bodie;
and tame those vntameable
creatures, the Winds, as in
their armes, and the Waues
in their lappe, to conuey it
thorow the iawes and passa-
ges of Death, to new Helpes
and Ornaments of Life; by
Compas, compassing all this
Globe; and by new Seas dis-
couering new Heauens and
Lands, to take full possessi-
on of this her Patrimonic, the
Vniuerse, as well in vse as in-
terest.

The great *Leuiathans* are
not secured from her search

* See my Pil-
grimage,
l. 8. c. 30.

in those cold * Polare Cli-
mats, in the Ocean Defarts,
in the Forests of Icie Moun-
taines, but thence doth *her*
hand fetch them, there doth her
right hand hold them. All the
Fishes of the Sea, all the *Fowles*
of the Aire, all the *Cattell* and
Beasts of the Earth, are her
Dowrie; nor can the *Waters*
hide them, nor can the *Aire*
conuey them, nor can inex-
tricable *Woods*, remote *Wil-*
dernesses, or their owne *wilde*
and sauage nature saue them
from the Soules arts, from
the Bodies enioying. Hence
doe we make ludicrous Or-
naments for our weakling
Infants of the *Horne* (the
Bow,

Bow, Arrow, Sword, and Strength) of the ELEPHANT; and the very Bones of the WHALE are made the supporters to childish and feminine tyres: and though when he * opens the dores of his Face, his Teeth are fearefull round about; his Neesings make the light to shine, and his Eye-lids are like the eye-lids of the Morning; out of his Mouth goe Lamps, and sparkes of fire leape out; out of his Nosthrils cometh Smoake, as out of a Boiling Pot or Caldron; his Breath maketh Coales to burne, and a flame goes out of his Mouth: Though his Maker himselfe thus honoureth his * Parts,

* Iob. 41. 5, 9,
10, 11, 12.

* Ver. 3.

* See my
Pilgrimage,
18.6.3.

his Power, his comely Proportion; yet to his Darling, this SOVLE of Man, hath hee giuen Wisdome to vnroofe that Mouth, that * Hell-wide Mouth, and to frame the timbers of that arched Vault, to the delights of humane attire: yea, the sauage naked Americans can, dare, doe as much, and stop the furnaces of his Nostrils, and smother him with his owne smoake, so to feast with his flesh, and subdue to the rudest of humane Soules, the hugest of animated Bodies.

What should I speake of lesse and inferior Creatures?
of

of Mountaynes, Fountaynes,
Quarries, Mines, subiected
to this M I N D E of Man?

It is an *Incaruate Angell*, by
this Body of flesh seeming
meaner, indeed hauing a
meane thereby to make vse
of the World, and with ben-
ded Knee, ready Tongue, &
members made *weapons of*
Righteousnesse, becomming a
bodily Temple and House of
deuotion vnto God, denyed
to that Angelicall Nature.

Vocabulum homo (saith Tertul-
lian) *est duarum quodammodo*
substantiarum fibula: Man (in
the Word and in the World)
is a claspe, knot, and bond of
bodily and spirituall, visible
and

Tert. de Res. Car.

and inuisible, mortal and immortal substances; conioyning in one person a heauenly and earthly Nature, God and the World.

Man is the Mirrour, the modell of DIVINITIE, & hath his *Spirits* too of Aery nature, of Fiery force, which vnite this SOVLE and Body in coniunction; of which we may alludingly affirme, that *the SOVLE makes her Messengers Spirits, her Ministers a flaming, but nourishing, quickning, animating fire. She sets the Earth on her foundations* (this Body thus erected on her naturall Pillars and Sockets) that whiles this coniunction

Psal. 104. 4.

ction lasteth, it may *ever moue*,
neuer be *remoued*. Her *Centre*
is her selfe, her *Circle* euery
where, the *Limits* of her iu-
risdiction vnlimited and no
where; and but looking out
at these bodily windowes,
proportions the measure of
this wide wide World; aboue
all, beholds the *Legions* of
supernal Angels; beneath all,
the *Regions* of internall De-
uils; and aboue and beneath
all names of height & depth,
in some sort sees H I M which
dwells in Light inaccessible, that
inuisible Maiestie, who hath
sealed herein the impression
of Himselfe, who being vn-
mouable, moueth all things.

Happy

Happy SPIRIT, whom
thine owne, whom all *Bodies*
freely and willingly ser-
ued! Happy SPIRIT, whom
Angelicall Spirits in heavenly
Fraternitie loued, admired!
Happy SOVLE, so diuinely
resembling Diuinitie! Happy
Body, in plenarie resemblance
of the World! Happy, thrice
happy MAN, in seruing that
thrice blessed Vnitie, that
eternally blessed Trinitie,
whose seruice is the happiest
and blessedest freedom! And
most most accursed was the
entrance of sinne into the
World, which by a double
diuorce caused a double sepa-
ration, a double death, one di-

diuiding the wretched SOVLE
from the wicked *Body*; the o-
ther, damned MAN from
his *God* blessed for euer.
Hence is the *Body*, a both die,
no sooner made the House of
the SOVLE, then the liuing
graue of the perishing SOVLE,
in it dying an internall, by it
an externall, for it an eternall
death: whence the Greekes
call it * *Cōua quasi Cēua*, that is,
a Sepulchre; and in the La-
tine terme CORPVS, is not
COR the first sillable, as the
Heart, Life, excellency of our
first estate faln away in Mans
Fall, and now as before was
said, we are *Vecordes, Socordes*,
the ^a *Foole hath none heart* ? &
only

* *Plato. in Gorg.*

^a *Pro. 10. 13.*
& *saie. Ier. 5.*
21.

b ELI. 5, 6.

only P v s, the last sillable, in this last estate, is left vs; that from the sole of the foote, to the crowne of the head, there is nothing but ^b *vulnus & li-
uor, & plaga tumens*: No sound-
nesse in it, wounds and bruses,
and putrifying sores: the whole
head is sicke, the heart faint. As
for the S O V L E, that better
part, it is now by sinne the
worst of Man, the most de-
uillish; that S P I R I T is *Spi-
rit* indeed, a vaine breath, an
emptie puffe, and vanishing
blast; this *Animus* is *ἀνμω*, a
passing winde, surpassing the
winde in vanity. The whole
Man is nothing lesse then
whole Man, wholly vnholly,
the

the very ruines, rubbish, dust
of himselfe. *Cal Adam*, saith
David in the Text, *Cal Hebel*;
All Adam (vnderstand it pro-
perly or appellatiuely, for the
first Man, or any deriued of
him) is *all vanitie*; *Man* is
vaine, yea *vanitie*, and altogether
vanitie.

CHAP. XIII.

*The signification of V A I N E,
and V A N I T I E; and the
cause of V A N I T I E in the
Creatures.*



V A N I T I E, * saith *R. David*, is that, which
is not any thing, or
which

* *V A N I T I E*.

^a So Tull. Offic.
l. i. Nihil proficiunt nisi mentiuntur: nec vero quicquam est turpius vanitate.

which soone ceaseth to be, or vanisheth, as the breath or vapours. The Latins (*A. Gellius* obserueth) called those *Vanos* which were mendaces & insidi: So *Virgil*, *Non si miserum Fortuna Sinonem*---^a *vanum etiam mendacemq; improba finget*: so the Scripture also, *Ionas* 2. 8. they which wait vpon lying vanities: their mouth speaketh vanitie; *Psal.* 144. 8. *Their right hand is a right hand of falshood.* Once, *Euery Man is a lyer*, may serue for a true Commentarie to this Text, *Euery Man is vaine.* For as *Verum*, *Bonum*, *Ens*, are conuertible: so *Vanum* & *Malum*, are in substance and subsistence, *non ens.*

ens. Indeede, and in properest sense, God is, and therefore calls himselfe ^b I am. He ^c is, was, is to come; ^d Yesterday, to day; the same for euer, true in himselfe, his Word, his Works. All Creatures were Created, that is, made of nothing, and so farre may be said to bee, as they hold correspondence with this their Creator, ^e of whom, in whom, and for whom they are; and how farre they decline from him, so farre they returne againe to their former materiall immateriall, Nothing.

b Exo. 3. 14
c Reue. 1. 6
d Heo. 13. 8

e Rom. 11. 21.

Nil ^f negatiuum est causa nihil priuatiui: in which respect St. Iohn ^g giues a definition of sinne from the deficiency, *ἡ δὲ ἀσπρία ἐστὶν ἡ ἀνομία*. Neg. ens est (saith

f Moreaus de V.C.R.

g 1. Ioh. 3. 4

L

Dio-

h Mel. L.
Com.

i Aug. de
vera Relig
cap. 11. &
alias sepe.

k Rom. 4.
17.

Dionysius de Div. Nom.) neq; om-
nino non ens; non negativè sed pri-
vativè nihil; after Melancthon, ^h a
priuation to bee considered to-
gether with that subiect where-
of it is the depravation. Nequi-
tia ab eo quod nequicquam sit, Saint
Augustine affirmeth, dicta est,
ⁱ & ideo nequissimi homines nihili
homines appellantur; Vita ergo vo-
luntario defectu deficiens, ab eo qui
eam fecit vergit ad nihilum. Res
autem tantò magis moriuntur, quan-
tò minus sunt, & si penitus more-
rentur, ad nihilum sine dubio perue-
nient: A Man is called vaine, as
vanishing from that state wher-
in God created him, into this
Prorsus nihili (so Vatablus reades
this Text) worth nothing, worse
then nothing. God calleth ^k things
that

The Historie of Man.

that be not, as though they were, yea by his call causeth them to be, *He speakes the Word, and they are made*; the Deuill calleth things that bee, as though they were not, by his tempting call causeth them not to bee: hee speakes the word, and they are mard (stiled by *Tertullian*, *Verbum edificatorium mortis*) they vanish from Bonity, and therefore from true and solid^m Entitie.

1 *Tert. de Carn. Chr.*

m Man is called Vanitie, because his workes are such, *Chrys.* in *Eph. 4.* 23.

n *Eccl. 1.7*

o *Iud. 6.*

It is true, that in the Deuill himselfe, life, motion, essence, are good, and these things are deriued (asⁿ *Riuers come from, and returne to the Seas*) from that **I E H O V A**, in whom all things liue, moue, and haue their being: but hee not^o keeping his first estate,

p Ioh. 8. 44

q Ier. 2. 13.

r Aug. de
Cor. & Gr.
c. 14.

state^p abiding in the Truth, auerting his selfe-reflected eyes from God, the *Abyssus* of goodnesse, the Ocean of Entitie, loseth his former hold and dependency, delinquishing & straying from that *First and Last*, the Fountaine and Foundation of being, and thereby loseth himselfe (as the stream diuided from the Fountayne, or building seuered from the Foundation) & cannot but vanish. Such ^q broken Cisternes heu they out, that forsake the Fountayne of liuing waters, broken Cisternes that can hold no waters, that cannot hold themselues from perishing into a meere nothing, if diuine power did not reserue something of them; De his ^r qui faciunt que non vult, vt faciat ipse
quæ

quæ vult, that they which do not his good will, may suffer his iust will; nothing more manifesting his Omnipotent *Power*, then conquering; his manifold *Wisdom*, then disposing; his long *suffering Patience*, then enduring; his *all-seeing Presence*, then searching out; his impartiall *Iustice*, then punishing; or *Bowels of Mercy*, then forgiuing Sinne, which the Deuill first committing voluntarily in himselfe, enuiously deriued by malicious suggestion to our first Parents, wittingly and willingly conspiring with him against their God, and therefore necessarily vanishing with him from their good, the soule and life of their very being.

CHAP. XIII.

The cause and deriuation of Vanitie in Mankind.



His is the true Pedigree of Vanitie, which began in the Devils forsaking God, was by him inspired. with contagious infection to the first Man, & by him propagated to all his posteritie. For prooffe whereof, let vs examine the euidence, let vs obserue this generation, and manifold corruption of the corrupted degenerated generations of Men. Adam * himselfe, with the first Woman, receiued poyson from the Serpent, wherewith they haue enuenomed themselues & all their posteritie. As a Root to the

* Homo
vabilis.

the Branches, a Fountayne to his Streames, the Head to the Members; so *Adam* (which for vs receiued Originall righteousness) hath to vs, to all mankind descending of him by generation, conueyed the naturall inheritance of Originall sinne; which by actuall sins (our owne purchases with this stocke) wee daily improue to larger extent of wickednesse & destruction. His actuall sinne is originally ours, the guilt made ours by imputation, the corruption conueyed with nature it selfe in the Conduits of generation: that first person voluntarily infecting Nature, and this infected nature naturally infecting our persons.

But euen in our first Parents,

L 4 see

see what presently attended their sinne. Their eyes were opened to see their nakednesse : *naked* they were of *diuine* protection and fauour, *naked* of *Angelicall* guard and custodie, *naked* of *Humane* puritie and holinesse, *naked* of dutifull *subiection* from the rebelling Creatures; *naked* in *Soule*, *naked* in *Body*, *naked* of *Happinesse*, *naked* of *Hopes*, exposed *naked* to the fierce *Wrath* of that God, from whom to bee hidden was impossible (alas, what could * *Fig-leaues*, what could *Trees* doe?) and to whom to appeare was intolerable. Thus is *Adam* excluded *Paradise*, barred from the *Tree of Life*, in *Labour* and *Sorrow* enioyned to eate his meate, and to
till

* Gen. 3.
7, 8.

till the Earth, for his sake *accursed*,
so to prolong that life which af-
ter many finnes and miseries
multiplied, ends in an obscure
night of irrecoverable darknes.
His naturall *Substance* and *Facul-
ties* remaine, his conformitie in
them to God, that is, the *Image
of God in righteousness and holi-
nesse of Truth*, is lost. His power
of generation continues, wher-
by hee still liues in vs, but his
first sonne *Kain* is (after the De-
uils image) a murtherer; his
second son is not able to with-
stand him with his Armour of
righteousnesse and innocencie,
but in name and deed is *Habel*,
that is, vanitie, true image of
this false vaine World, where
Truth it selfe is oppressed, Equi-
tie

*Gen.5.3.

tie and Charitie vaniltheth. The third is *Seth*, that is, set or put in the roome of another (such is our flitting, our cōstantly inconstant mortalitie) *begotten* * *in his owne likenesse*, and after *his Image*, that is, the corruption of human sinfull flesh, propagating lust with nature. If better things were in him, thanks to a better Father; it was the worke of Regeneration, not generation, spirituall, not carnall.

CHAP. XV.

The Vanities obserued in Mans Generation, Birth, and Naturall Constitution.



N^D if it bee thus with *Adam*, a man of Gods ma-

making, his owne immediate workmanship, what shall we thinke of his remoter posteritie, that by generation descend of him? Descend indeed, and grow worse and worse! * *Ætas parentum peior auis tulit Nos nequiores mox daturus Progeniem vitiosissimam.* David therefore, when he asks, * Lord, what is Man, that thou takest knowledge of him? Or the Sonne of Man, that thou makest account of him? in the first place calls him *Adam*, as God made him; for then he had nothing but what he had received, and therefore held all of grace: but in the second, he is *Ben enosh*, the sonne of miserable Man (so the words signifie) as if Sonne and Miserable, in Man, were inseparable

* Horat.
Carm.

* Ps. 144.3

rable twinnes. And what else is Generation, but from and to Corruption? And what else is generated in Man, but the corruptible Bodie? The incorruptible Soule therefore immortal, because not generated; therefore not generated, because immortal. And euen of the Bodies generation, let vs looke vpon the causes, and small cause shall we find to be in loue with our selues; which yet wee often are, euen * *without a Ri-*
uall. * *Behold, I was shapen in*
iniquitie (saith DAVID) *and in*
sinne did my mother conceiue me.
 This is the originall. The cause efficient (which in the first Man was Gods owne hand) is here a mortall miserable Man, incited there-

* M.S.

* PS. 51. 5.

thereunto by sensuall Lust; which hee doth not, cannot, without helpe of another, of a weaker Sex; and that not as *Minerua*, by the nobler Instruments of Nature, but euen those which are, and are called *Pudenda*; the act of honestest humane procreation flying the light & sight of humane eyes, more then many the very workes of darknesse. The matter is Seed and menstruous Bloud; the one, Froth (whence ^a *Venus* was called *Aphrodite*) the other, ^b say some Authors, *Venome*, in vulgar appellation, a feminine sicknesse.

a *Venus orta mari.*

Aphros is Froth; such is Lust, such is Sperme.

b *Solum animal menstruale mulier est. Nihil facile reperiatur mulierum profluvio magis monstrificum.*

Acescunt superuentu multa, sterilesunt tacte fruges, moriuntur in-

sita, exuruntur hortorum germina, & fructus arborum, quibus insedere, decidunt; speculorum fulgor aspectu ipso hebetatur, acies ferri prestringitur, eborisq; nitor; alvei apum emoriuntur: in rabiem aguntur gustato eo, canes &c. P.l.7.c.15. Lemn. de Oc. N. m. ascribes hereunto diseased and monstrous Births, and the passionat impotence of enraged Women,

And

And could our nicer eyes endure to behold those Materialls, whence those seeming Starres and swelling Hearts are procreated?

Is not the forme and manner of this conception as sinfull first (*quis enim potest facere mundum, saith I O B, de immundo conceptum semine?*) so base, abominable, viperous? What greater basenesse, then to be so many moneths immured in a darke Prison, so strait a little Ease, where space, in so long space, is not giuen (which euen the *Graue* denies not) once to measure out and extend his owne little little *Length*; where it growes but as *Plantanimans*, like a sensitue Plant, or Shell-fish;
not

not enabled to *move out*, or
(which *Snailes* can doe) to *re-*
move with his shell? How *abo-*
minable is that vicinitie of his
owne, and enclosure betwixt the
Mothers excrements; a naturall
Sheet onely separating from the
former; and for the later, his
Bed made betweene the sinkes
and passages of the Parents *Or-*
dure on the one side, and *Urine*
on the other? which also, like a
young *Viper*, he seemes to re-
uenge more then any brute crea-
tures (becomming, in his first
being) an executioner of that
Curse, *In * sorrow shall be thy*
conceptions) with a heauie bur-
then pressing that weaker Por-
ter, which hath fewer supporters
by one halfe then other crea-
tures

* *Ge. 3. 16.*

tures to vphold it; with often turbulent motions, seeming to raise commotions and seditions in that whole Region; and at last, with violent eruption, breaking the inner walls, forcing the vtter fortifications of Natures Fort; sometimes dying himsele in the assault, sometimes killing his Parent (onely for the fault of conceiuing him) and sometimes both perishing in this naturall vnnaturall Duell, before the Sunne can see that a Sonne is borne into the World. *Giue*

* Ge. 30. 1.

* *me children*, said RACHEL, or *else I die*: Alas, inexpert Woman, giue thee Children, and then (euen in the first number) thou diest. And euery sonne, though not in like extent, is (let his

his Father call him *Beniamin*, the Sonne of his right Hand) a *Benoni*, * *A Sonne of Sorrow* to her that bare him. *Hinc illæ lachrymæ*; the Mother cries with painefull Passion, the Assistants cry with neighbourly compassion, and the Infant (the first, the onely thing which he doth) he cries too.

* *Ge. 35. 18.*

But proceed in further view of this new-come Guests welcome and entertainment into the World, and you would perhaps, with *Plinie*, doubt whether Nature be a kinder Mother (to vse * his words) or harder step-dame to Man. So willingly and bountifully doth she furnish the *Fowles* with Downe, Feathers, Quills, to a miracle of delicacie,

* *Ut non
satis sit assi-
mare parens
melior ho-
mini, an tri-
stior noner-
ca fuerit.
Plin. lib. 7.
Pro. em.
Vide Lact.
de Opif. c. 2.
Et 3.*

M bra-

brauerie, vse ; the *Beasts* with tougher *Hides* , or rougher *Haires*, or richer *Wooll*, or finer *Furres* ; with *Manes* , in some creatures louely, in others, lordly and awfull ; with angrie *Bristles*, with purueying and defensive *Prickles* , with vindicatiue *Quills*, with comely and vsefull *Tailes*. I will not drowne my selfe, to take view of the *Shells*, *Finnes*, *Scales*, and other furniture of *Fishes* ; nor will I dare aduenture their *Hornes*, *Trunkes*, *Tuskes*, *Teeth*, *Pawes*, *Hoofes*, *Talons*, *Tailes*, *Stings*, *Poysons*, and other their naturall *Armes*, *Engines*, and *Instruments* of brutish Anger , rauinous Prey, secure Defence: This I will say, that Man is borne naked into the World,

World, *Homo nudus in nuda humo*, hath not so much as senselesse creatures, a Pill, Rinde, or Barke, to defend him from the insulting violence of the Sunne, Elements, Beasts, nay, not from the desultorie or creeping assaults of the least, basest Vermine; hath nothing giuen him to offend others, nothing to defend himselfe; yea, is forced to borrow all his furniture of other creatures. *Lactantius* finds fault with these Fault-finders, vpon this reason, that vnto Man God gaue that inward armour of *Reason*, to supply all these vses; but ye shall anon see, how vnreasonably Man peruerteth this to his owne harme, and of all men else. And although we thereby

tame the strōgeſt Beaſts, yet by abuſe therof we become our ſelues vntameable, & worſe thē Beaſts, as in due place ſhall be ſeene.

Neither is there leſſe difference betwixt this and other creatures in other things: others not at all, Man onely laments and ſalutes the World with Teares; a facultie denied to the reſt, as freed from that miſerie which theſe expreſſe: loe here the beginnings of him, that thinks himſelfe borne to Pride and Haughtineſſe. They are free, as the Worlds Darlings; but Man is preſently apprehended as a Malefactor, ſwaddled & faſt bound, *Nec prius natus quàm damnatus*, captiued as ſoone as borne, *Vnam tantùm ob culpam* (if we beleeue

leeue *Plinie*) *quia homo natus est.*
How soone do they attaine the
perfection of their nature? how
soone doe they runne, leape,
friske, flie, swimme, all their pro-
perties, and that without a Tea-
cher accomplished? But how
long is it with vs, before we can
stand, before we can goe, before
we speake, before we feed, be-
fore we can doe any thing but
cry? This wee doe by Natures
instinct; those things, and what-
soever is more excellent, as wee
are taught & instructed. Nature
hath made other creatures their
own Physicians; and Man (more
subiect to Diseases and Hurts) is
their Scholer; Such are the natu-
ral beginnings & dispositions of
humane Nature so far inferior
to Beasts. M 3 CHAP.

CHAP. XVI.

*Mans vanitie in all the Ages and
Employments of Life.*

ET vs now looke vpon
Man, past his Cradle
and swaddling Clouts.
And what is this life? how vaine,
that wee should dote thereon?
which imagined at the best, is
halfe of it *Night*, and spent ei-
ther in *senselesse Sleepe*, or *penall*
Watching, that is, either *Death*,
or *Miserie*? Nor can we ascribe
to humane life the dayes of *In-*
fancie and *Child-hood*, more
senselesse in vs then in *Beasts*;
nor of *Old age*, a second *Child-*
hood, which is like a long
Night without sleepe; nor of
Sicknesse, which not only makes
Men

Men vnapt for Offices of Life, as the former, but addes Langwor, Paine, Torment; makes his Life a burthen to himselfe, and himselfe to the World. And yet how is *Sicknesse* diuersified in Man, more diseases attending some one particle and member of him, then the whole bodie of any other Creature? and this one Bodie of Man, then all other animated bodies together? as if this bodie were the very Mint, the Shop and Store-houle of *Sicknesse*; a little World indeed, nay, a little Hell of Miseries and Maladies.

And what should wee say of our strippling yeeres, wherein we are capable of Literature & Arts? that is, of things wee af-

fect not, which enforced by an awfull *Parent*, a dreadfull *Master*, a smarting *Rod*, wee learne against our wills, by a strong gale violently driuen against the current of our disposition? Our *In-fancy* labours of not labouring, is full of labour to others; in these succeeding yeeres wee labour that wee may labour, wee labour (a slavish taske) to please others. But flourishing *Youth* may seeme to please it selfe ! *it selfe*, perhaps, because distracted, and therefore *may seeme*, as hee which seemed * to heare Tragedians, & was in the Stage of his fancy a continual Spectator of their pleasing actions, expressing with extatike gestures his conceiued conceited delights;

* *Miros*
oultre Tra-
gedies, &c.
Heret. E-
pist. 2.

lights ; or that mad Man at *Athens*, which thought all the Ships which came into the *Hauen*, his owne. A pleasing madnesse! Such is *youth set at liberty*, it seemes to see all things, to haue all things, not seeing, not possessing it selfe: either ^a captiued by sensuall impetuous lusts, or in continuall combate against it selfe, alway labouring of it selfe. Our *Manly* and riper yeeres labour for wealth, countenance, wife, children, friends, common-wealth; is continually reaping a haruest of cares, troubles, distractions (neuer able to giue satisfaction to himselfe, to others) til *Old age* comes with new childishnesse, that is, with the renewed labour to stand,

*a Prima
pars cui se
nescit, me-
dia curis
obruitur,
ultima mo-
lestia senec-
tute pre-
mitur, Iu-
uentutē nihil
est fugacius,
&c.*

b Ps. 90. 10

c Eccl. 12. 1

Simile.

stand, to goe, to feed, *old age* is almost altogether Ache (*all his strength is but* ^b labour and sorrow) and fills him with a disease truely incurable, neuer by natures Secretarie the *Physician*, neuer yet by diuine *Miracle* healed; alway mortall to him that hath it. Other Ages haue diseases, this is a disease (alway desired.) *These* ^c are the dayes wherein thou shalt say, *I haue no pleasure in them.*

As in a broken estate, one distraines the Cattell, another the household, each Man gets a fleece, and at last *by the statute of Bankrupt*, all is seized, sold, and carried away: so here in our decayed bodies now grown aged and sickly, dimnesse attacheth the
the

the Eyes; deatnesse makes re-entrie on the Eares; the Gout arrests the Legs, and keepes them close prisoners in their owne house, in their soft bed; the Teeth by another Creditor are distrayned; many diseases, as implacable aduersaries, challenge some one, some another member: at last comes DEATH with his Commission of Bankrupt, ^d Statutum est hominibus semel mori, and sweepes away all; Dust^e returns to the Earth as it was, and the Spirit to God that gaue it: Vanitie of vanities, saith the Preacher, all is vanitie. This was wise Salomons *summa totalis*, of Mans life, after iust computation of all reckonings, in the best and truest Audit. And how can it be otherwise,

d Heb. 9.

21.

e Eccl. 12.

7, 8.

wife, where one halfe is spent in *Nights*, without Light, without Life? and is not one halfe of the other halfe Cloudy, Rainy, Stormy, Winterly *Dayes*, in the greater and in this our lesser World? Such is childish Infancy, Aged childishnesse, painfull sicknesse, cares, feares, casualties, in the best and most blessed estate.

+ *Pars minima est ipsa puella sui*; Life is the least part of the time wee are said to liue: yea, how many dye before they haue begun to liue at all?

For shall I call it life (if I may here preuent with a taste, of that which shall after cloy you with plentie) wherefoeuer a massie lumpe of Earth is *moued* rather then quickened, with a *base spirit*,

rit, suffocated with eating, drinking, sleeping? euer buying idle, idoll pleasures, with busie irksome paines? liuing poore to die rich? or deiecting it selfe beneath all names of basenesse for a smoky fancy of honour; like *Antiochus* furnamed *Epiphanes*, that is, *Illustrious*, by the wiser, *Epimanes*, or the *Madde*, who became a base Minstrel to his own Guests, for popular applause? It is a space of breathing not liuing, wherein some successiue-ly breathe the Ale-house, Tauerne, Theatre, Fume, Perfume, Dye, Drabbe, Alley, Cock-pit, Race, Hawke, Dogge; Others with like vicissitude, Termes Writs, Arrests, Sutes, Libels, Proctors, Aduocates, Actions, At-

Attorneys, Counsellors, Courts, Clarkes, Offices, Law, Chancery, Commissions, Playning, Defending, Quarrelling, till the Law hath eaten all the Gospell out of their liues, & themselues sometimes out of their Liuinges (their liuing, I am sure) in such bitter & deadly brawls. Nor can I otherwise thinke of the Country-man turned Swine or Mole, alway rooting or buried in the earth: or of the Tradesman, who Turnes, Returnes, Barters, Exchanges, Lets, Sels, Soule, Truth, Conscience, Honestie, at least, all hee hath in these commodities, for that which by him or his, findes afterwards as lewd, as tall and solid a spending, as it had a sordid, vile, vaine getting:
Or

Or of the Souldier, that exposeth his Body and Soule in Polish, Russian, Dutch, Spanish, Italian, any quarrels; in Warres (the *compendium* of all miserie & mischief) in the iawes and entrails of death, for foure shillings a weeke: Or of the Merchant that playes the Merchant; merchandiseth himselfe, that dwels within three or foure inches of death, and flies all comforts of life, for the expected comforts of a supposed life, for *Magazines* of Troubles, Trath, Pelfe, or a few Glow-wormes in the night, shining rotten Chips, which he calleth Iewels: Or of that *Magnifico*, which Serues, Obserues, Faces, Flatters, Lies, Egges, Begges, Fleeres, Dissem-
bles,

bles, *Courts* in all fashions but sinceritie; or of any Man that humors himsele in fancie, and dies before he considers wherefore hee was borne. And yet how few liue, that are not thus
 * *dead whiles they liue*, the mouing Sepulchres of themselues? There are, I confesse, that keepe their Watches better, and liue indeed: but these, few, not by naturall power, not without many slips, not without continuall warre against themselues. ^a *No-*
luit enim Deus (Lactantius affirmeth) *hominem ad immortalem illam beatitudinem delicato itinere peruenire*, that is, their liuing is a dying to themselues; ^b *They*
liue not, but Christ liues in them, and are argument that humane life

* 1. Tim. 5.
6.

^a Lact. de
Op. D. c. 20.

^b Gal. 2. 20

is vanished so far beyond reparation, that but by death both of the *Sauour* and of the *saues*, it is irrecoverable; as the Statue broken in pieces, must bee new melted and cast in a new mold; others are (as is said) *dead whiles they liue*, and dye a worse death when they are dead. Lo here, in the Inuentorie of Mans birth, and of all the successiue parts of his life, an Inuentorie and Catalogue of vanitie. Man is a diuersified vanitie, a successiue variety of stinke. *Quid nisi fætor Homo est? fætores inter in aluo Gignitur & latitat, fætores eijcit ex se Corpus inane animæ, tandem & fæto se-pulchro Fæteni infertur*: Conceiued in the midst of that Priuie lodging, betwixt & among variety

riety of excrements; conceiuing continuall excrements in his life; himselfe an excrement of Nature at his death; and making his Sepulchre a lothsome receptacle of Wormes & excrements in his buriall, his very body being consumed, by consuming into excrements. Let vs now take view (an vncouth sight, which alwayes viewes vs) of Death.

CHAP. XVII.

Mans vanitie in Death; the certainty, vncertainty, and diuersified vanities thereof obserued and exemplified.

IF Mans life bee vaine,
Death is yet a further testi-

testimonie, as if the Birth had hatched, the Life nourished, Death consummated, nothing but vanitie. If to liue be a state of manifold miserie, Death as the end of miserie, might seeme the beginning of happinesse; whence some deliuered, that it was best * for men not to be borne; the next, soone to dye. If ^a life lasteth, miserie lasts, and life is a lasting vanitie: if it last not, it is therefore vanitie. How-euer, this their opinion confirms the former, that Man in Birth, in Life (that is, so long as hee is Man) is vanitie. And if any suppose any thing worthy the title of *Happy*, to be ascribed to life, it must needs follow that Man is vanitie; because as the shad-

N 2

dow

* *Optimum
est nō nasci.
a Proximū
cūtem,
Quāpri-
mūm mori.
Cic. Tusc. I.*

Dilemma.

Plin. l. 7.
c. 53.

dow the body in light and Sun-
shine, so mortalitie attends both
vs and our felicitie; yea some-
times dogges vs, in and by our
felicitie; euen as the Eares with
vehement sounds, and the Eyes
with brighter objects, lose their
sense. So dyed that Mother with
sudden ioy of her sonnes pre-
sence, whom before shee had
heard to haue dyed in the bat-
tell at *Cannæ*; to *Sophocles* and
Dionysius their Tragedian vic-
torie, caused the like Tragedie;
and all *Greece* attending the fu-
nerall exequies of *Chilo* the *La-
cedæmonian*, dying at the *Olympi-
an* Games for ioy of his sonnes
victorie, were so many witnes-
ses of this vanitie of Mans feli-
citie. More terrible is the exam-
ple

ple of *Herod*, reioycing in being saluted God, and therefore by immediate stroke of an Angell vanishing from a Man. The greater before his ioy in so vaine applause, the greater vanitie of Him and Them. Nay, the greatest euills * alwayes arise out of the greatest ioyes, and the greatest ioyes are by deliuerances from the greatest euills. Such variety is in our state, such vanity in our best estates, where sicknesse commends health, night the Sunne. The higher our Babel-towre of vaine ioy is raised, the neerer it is to confusion and ruine. And how often in the very act?

Gallus ^a and *Ætherius* dye in the act of most sensuall pleasure,

N. 3

and

Act. 12.

* *Plin. l. 7.*
c. 42. Fortu-
na varia,
que facit
magna gau-
dia nisi ex
malis? aut
que mala
immensa ni-
si ex ingen-
tibus gau-
dijs?

a Plin. l. 7.
c. 53.

and where they sought to solace their owne , or giue life to others , themselues fell into the snares of Death. *Belsazzar* , *Attyla* , *Hardicanutus* , great Kings, dyed in their feasts ; that I speake not of those Murmurers , who *whiles* ^b *the flesh* they lusted for , was yet betweene their teeth , ere it was chewed , were smitten with a very great plague , and bequeathed in a hasty Testament a ^c *new name* to the place of their lusting. *Ishbosheth* ^d is slaine in his sleepe ; Others perish therein without violent hands. And what so little a Creature that cannot proue the vanity of Man ? *Fabius* is strangled with a *haire* in his Milke ; *Anacreon* with the *stone* of a Grape
or

^b Num. 11.
33.

^c *Kibroth-hattaanah* ,
^{i.} *graues*
of lust.
^d 2. Sa. 4. 7.

or Raisin ; our Countri-man,
Pope *Adrian* the fourth , with a
Fly. The *Myuntines* were chased
from their habitations by *Flea's* ;
the *Atariota* by *Frogs* ; some
parts of *Italy* by *Mice* ; of *Media*
by *Sparrowes* ; the *Æthiopians* of-
ten by *Grasse-hoppers* : and if *Pha-*
raoh aske, ^e *Who is the Lord? Flies,*
Lice, Grasse-hoppers^d, and other
the basest vermine shall bee his
Challengers and Conquerors ;
shall aske, *Who is Pharaoh?*

e Exo. 5. 2.

f Ortel.
Theat. Om-
nium etatū
et totius
Orbis am-
pliss. Impe-
ry Mon.

g These
are the
words of
Turquets
Gen. Hist.
of Spaine,
Eng. by
Grimston,
pag. 1284.

Euen in our dayes, He which
was stiled ^f *Monarch* of the grea-
test Empire in all Ages , and
through all the World, had not on-
ly the Gowt, Feuer , and an A-
postume on his right legge con-
spiring against him, but a ^g *fl-*
thy Phthiriasis with foure swellings,

wonderfull foule and stinking, on his brest, which bred. an infinite number of Lice, dispersing themselves ouer his whole body, in witness of this verity, that euery Man at his best estate is altogether vanitie. *Plus vltra*, and *Non sufficit Orbis*, could not bee sufficient in the greatest Monarch, against these least and basest of Creatures: nor is this mentioned as an extraordinarie iudgement on him, but (as an example of this Rule) as an ordinarie vanity of the greatest of Men.

Yet in all these, we see causes how meane and base soeuer; but how many dye suddenly, no cause appearing? as if nothing were something, and more then enough to conquer Man, or this suffi-

sufficient to ouerthrow him that he is a Man, and therefore vanity. Thus two *Cæsars* (one, the Father of Great *Iulius*) put off themselves whiles they put on their shooes; *Fabius* stiled *Maximus* for his exploits, and *Cunctator* for his delaying, could not delay Death till notice might be taken that he was sicke. But how many examples in this kinde haue wee daily amongst our selues? Nor need wee much to inquire of the causes of sudden death, where so many Creatures are for our sakes done to death suddenly and violently: our life is fed and sustayned with the deaths and dead carkasses of Fishes, Fowles, Beasts: *Quærenunc* (saith Seneca) *cur subito moriamur?*

riamur? quia mortibus viuimus: Our belly that kills so many, kills vs too, and that by poysons, emptinesse, fulnesse, surfets, suffocations, without warning. *Gula plures occidit quàm gladius.*

More strange it may seeme that the B O D Y should bee so vaine and false to it selfe, out of it selfe to hatch diseases & death; yea the least member offended, sometime to destroy the whole body. I haue knowne death admitted in one by a Corn on the toe: and another, that seeming to haue conquered the Elements, the wide Ocean, wild Wildernes, wilder Beasts, wildest Men, hottest Climates, after sixteene yeeres absence, returned home and dyed of a hurt in his

See of
him my
Historie
of Africa.

his Thumbe. So vaine a thing is Man.

And how vaine must hee be, that comes one way into the World, goes millions of millions out of it? whose life is but a breath, an vncertaine breath, & therefore a certaine vanitie? in whom death hath ten thousand times as much as life? for all that is past, and all that is to come, are not, and therefore belong to Death; Our *now*, is but an instant, stayes not till the sillable *Now* may be written or spoken, and yet is all the space of life that any Man can at once possesse: this, lesse then time, is all we liue; vaniseth before it can be numbred or measured, and leaues nothing behind but this,
that

that *euerie Man is vanitie*. Daily we shore this ruinous House of our *Bodie* with Food, with Rayment, with Exercise, Sleepe, and other both Naturall & Physicall helps; yet cannot preserve it from returning to Earth and Dust, to its Dust, a few feet of Earth, a few handfuls of Dust (*Ecce vix totam Hercules Impleuit urnam*) And how little a while, and that Dust is vanished, and resolved into the first and farthest Elements, the neereſt proximity to Nothing!

In those Houses of Death, *Diogenes* knowes not King *Phillips* ashes from a beggars, or any other Mans. ^a *They lie downe alike in the Dust, and the Wormes shall couer them.* The beautifull
and

^a Iob. 21.
26.

and deformed, the strong and the weake, & whatsoeuer names of difference Humanitie acknowledgeth, are not distinguishable in the darke & silent Graue. The greatest Tyrant findes there from the meanest none other salutation, but, *b Art thou become like vnto vs ? Thy Pompe is brought downe to the Graue, the Worme is spread ouer thee, and the Wormes couer thee. He that made the World as a Wildernesse, that destroyed the Cities, that opened not the House of his Prisoners, is cast in, nay, cast out of his Graue, like an abominable Branch, as a Carcasse troden vnder foot. If any difference be there found, it is, that the fuller-fedde Paunch of the richer yeelds more Wormes,*

b Ec. 14. 10

Ver. 11.

Ver. 17.

Ver. 19.

Wormes, Corruption, & stinke. A brittle piece of Glasse can and doth endure many Centuries of yeeres; but Man can by no Art be detained, is brittler then the Glasse, is altogether Vanitie.

c Iob. 21.
24.

d Iob. 1.
19.
e 2. Sam.
13. 29.

There is yet a greater Vanitie vnder the Sunne: One would die, and cannot; another would liue, and may not: One in the height of life, while *his* ^c *Breasts* are full of Milke, and *his* ^c *Bones* are moistned with marrow, is suddenly snatched out of his sweet life, and this House of Clay falls on the owners head. So fared it, in a double sense, with *Iobs* children, slaine ^d all together (*altogether Vanitie*) by a Wind; ^e *Amnon* by his brother murdered; ^f the

^f the Amalekites smitten by *Dauid*. Yea, Death hath sent me an Appendix to be added to this Historie of Mans Vanitie, this very day, when I thought it finished. Many Spectators are assembled, the Streets couered, and Houses filled with Multitudes, to see the due Ceremonies and funerall Pompe of our late gracious QUEENE ANNE: I say not, that this was Deaths Trophée, the Prince of whatsoever is mortall in Princes; and that all those *Blacks*, in all Degrees, did there performe a Ceremoniall (which one day shall be substantiall) sute and seruice, accompanying her Funerall (nay Deaths Triumphall) Chariot, both it & them suted in Deaths

^f 1. Sam.
30. 17.

Li-

Liuerie; and all the Spectators no lesse by their presence presenting Death a Homage, then obsequious Duties to the Exequies and memorie of that wor-thie and glorious Name: This I say, that Death could not then forbear, in the busie and pom-pous celebration of his late exploits, but (as fearing the vulgar would conceit, that Greatnesse might seeme to insult ouer Him by such State & Magnificence) proues an Actor, and makes this Funerall Shew a true Tragedie and Funerall; suddenly bringing one ^s Spectator (euen before he could be a Spectator) vpon the Stage, to act his owne Tragedie; and he which came to see the pompe of anothers,

is

g A Student in the Vni-
uersitie; now plucked into this way
of *Vniuersa*
vanitas.
His name
was (I
heard) M.
Appleyard.

is now really adjudged, and by the Fall of a Stone from an House^h, executed to his owne Funerall.

^h North-
hampton
House by
Charing
Crosse.

Nor would Death be satisfied with one Witnesse, or one Sex; but euen the same day, delaying till the Pompe was past; hee viewes a Woman viewing this sad spectacle of that slaine Man, and with his gasty looks so affrights her, that shee also runnes out of her bodie for feare; and to flye from him, falls into his vnexpected Snare.

How many thousands, not long since, with gazing eyes beheld Death riding in Triumph on that Wonder to Men, and Miracle of Women, our late Gracious *Debora*, the Soueraigne
O Ma-

i An. 1603.
The great
Plague.

Maiestie of Queene ELIZABETH? And how many thousands soone after followed, by sudden pestilent hand arrested, as it were to keepe a ⁱ yeeres solemne Funerall to her Exequies by their owne, and to present their seruice to Her in another World? God now auert such Iudgements; which wee haue cause to feare, because wee are, and worke, Vanitie.

k Iob. 21.
23, 25.

Turne the Page, and ye shall see another Sight. *These* ^k *die in their full strength, being wholly at ease and quiet: Others, in the bitternesse of their Soule, which neuer eat with pleasure, seeke for death, and cannot find it. Adrian,* ^l *famous for his Industrie, Wit, Memorie, and fortunate successe,*

l Dion. &
E. Spart.

successse, could in his fatall sicknesse commaund others to be slaine, but to himselfe, Death denied subiection. His seruant which vndertooke it, fled; his adopted Sonne pretended Pietie; his owne Hand was preuented by Attendants; his sollicitied Physician slew himselfe, that he might not slay the Emperour; who yet complayned at his death, *Many Physicians haue slaine the Emperour.* Such is Mans Vanitie, there to finde death, where he seekes for life; there not to finde, where hee sues, prayes, payes; and Death seemes deafe, dead, inexorable. But see euen in this Historie of Vanitie, another *Mysterie of Iniquitie.* He which could neither command

Life nor Death, whose Decrees also by the Senate were cancelled; is by the same Senate canonized and pronounced a God; hath a Temple, Priests, and Religious Devotions consecrated to *Him* by his Successor; and when he is vanished from a Man, finds vaine Men to salute him God. This is Mans Vanitie in Death: and how many descend lower, to thinke that Death is totall Vanitie ynto Man, the Soule perishing with the Body! Their soules indeed perish, and are alreadie dead in the body; but another kind of death. For besides this externall death, of which wee haue so long treated, there is an internall before it, an eternall after it, both worse then this, yet
parts

parts of humane vanitie: that if, in regard of Life, and of this Naturall Death, Man may iustly be called *Vaine* in the Concrete, as Concrete of Vanitie; in respect of the two later, he may in the abstract be termed VANITIE, and *Vanitie of Vanities*, altogether *Vanitie*. This is next to be considered.

Vanitas.

CHAP. XVIII.

Mans internall and spirituall Vanitie considered in the Vnderstanding and Will; with a discourse of the Affections against the Stoikes.



Hitherto of Mans externall state; in which, the dimme eyes of Nature

O 3

may

may and doth see Mans Vanitie. Neither hath He any Antidotes or Preseruatiues against it, by his Reason and Mentall Furniture; which being best in Nature, are worst in this degenerate estate of Natures corruption. The SOVLE is indeed a spirituall substance, but hath lost her *quondam* substance, her spirituall Riches. Created it was of nothing, and is continually busie to create Nothings in it selfe, melts it selfe into varietie of Vanities. The SOVLE of Man hath two bottomelesse Gulphes; like the * *Horse-leaches daughters, alway crying, Giue, Giue*: these are Whirle-pooles, neuer satisfied with any Fullnesse; like * *the barren Wombe,*
the

* Pro.30.
 15.

* Ver.16.

the Graue, and the Fire, that say not, It is enough. These are the **V N D E R S T A N D I N G**, and the **W I L L**; which retaining some stampe of that first impression in their Creation, still resemble that infinite Patterne, and can with no finite thing be satisfied. But whiles they propound to themselves onely finite objects, & haue turned themselves from that Diuine Prototype, which alone can fill them with the fullnesse of himselfe; they both sinne, and are the punishments of sinne to themselves; hauing the brand & character of **H E L L** in insatiated appetite of knowing and enioying those things, which like Fire quenched with Oyle, rather kindle, then any

whit extinguish the **SOVLES** Thirst.

* 1. Co. 2.

14.

* 1. Co. 1.

Hence is that blindnesse of the Vnderstanding, * *not knowing the things of God, neither can it know them, for they are spirituall* (with the spirituall eye of Faith) *discerned; yea, the* * *Wisdom of the World is Foolishnesse to God, and the Wisdom of God is Foolishnesse to the World.* The **CONSCIENCE** is defiled, and the **MEMORIE** fraught with Wrongs, Iniuries, Vanities. The **WILL** is peruerse, and perverted, receiving from *Reason*, her Counsellor, sensuall aduice; and accordingly, sends forth to the *Affecti- ons*, her Courtiers, and to the *Bodily Members*, her Officers, Edicts and Iniunctions of Vanitie.

Hence

Hence are our *Elections* tumultuarie, and as it were, mutinous, not according to sound reason, but whirled with a tempest of Passions. Taking seemings for substance, wee preferre Fancy and Fury, and with the Jews cry *Tolle, Crucifige, crucifige*, where yesterday wee sung *Hosanna*; yea, *Not him, but Barrabas*: for what else is sin but a Traitor, & Murtherer, raising *seditions & continuall insurrections* in Body & Soule, robbing Man of God, of Heauen, Earth, Himselfe; whom yet in our tribunall wee loosen, and crucifie Christ betwixt two Theeues (Vertue betwixt the two extremes, Excesse and Defect) whiles Reason playes *Pilates* part, in a humor of popularity,

ritie, to satisfie our senses & sensuall affections (as hee to please the Iewes, against his own conscience) contemnes and condemnes Truth, chooseth seemings vnexamined, or against knowledge admits a Strumpet, and reiects the lawfull Wife.

Let vs first take view of these AFFECTIONS, which for their nature participating of Soule and Body, as moued by the *Spirits*, may be termed *Participles*, for their suddenesse & imperfections, *Interiections* in this part of our speech. That which the * *Edge* is to a Blade, *Metall* or Stomack to a Horse, *Wings* to a Fowle, *Ranknesse* to Soile, *Motion* to the Sea, *Windes* to the Aire, *Flame* to Fire, *Spirits* to the Body,

* *Ignis*
est quidam
vigor &
caelestis ori-
go, *Omni*
homini, &c.
Virg.

dy, such are Affections to the Soule; these adde Vigour, Life, Quicknesse, as the Gale to the hoysed Sailes, whether to make good way thorow the Waues, or to set the Ship on the Sands, or split it on the Rocks. Foolish were the opinions of *Stoikes*, *Cynikes*, *Pyrrhonists*, *Pythagoreans*, and *Gymnosophists*, to condemne all *Affections* as euill, and therefore to be purged vtterly out of vs; nor was the *Peripatetike* salue accommodated, confessing an euill, but enioyning moderation; as if (it is ^a *Seneca's* exception) wee might be sicke or mad with moderation; as if Weedes and Bryers were not more easily rooted vp, then vsefully moderated. To these haue succeeded

a *Senec.*
Epist. 85. &
116. & de
Ira.

ded in like inhumane Positions, the *Pelagians*, *Gnostikes*, *Catharists*, *Manichees*, *Priscillianists*, that I mention not those three famous sects of the *Iewes*: all of these ayning at Perfection in this broken estate of Man (which impotency of *Affections* seemed to contradict) haue thus opposed themselues to all affections; & what remainders (as in sudden ^b accidents, or in stronger euils) nature enforceth in vs, they account ^c scars, not wounds, shaddowes, and not substance.

A slight Distinction, yet from that Schoole borrowed by the *Papists*, who to maintayne a state of perfection, of keeping the whole Law, of *Supererogation*, are forced to a like Distinction in other

^b See *A. Gel. l. 19. c. 1. & 12.*

^c *Zeno. Seneca, alij vid. Lips. Manuduct. ad S. Philosoph.*

ther termes of Veniall, not Mortall sinnes, where the consent of Will is wanting, and thus the Stoikes SAPIENS, the Iewish^d PHARISE, the Manichees ELECT, the Familists Illuminate ELDER, the Anabaptist, Catharist, and Popish Perfectist or Religiosus (O Su) march hand in hand; *Hominem ex homine tollunt*, saith Saint Ierome, (*Tollitur^e totum id quod veram & propriam rationem habet peccati*, saith the Tridentine Councell, with *Anathema* to the gaine-sayers) they will needs, like our first Parents, bee as Gods, till they proue Devils. He that said, *I am^f not as other men, as yonder Publican* (as this people (these Heretikes, that^g know not, cannot keepe, the Law and

d These were also called
σέφοι, and of their Tradition Lecture,
οι σεφοι
δευτερεστοι,
Hier. Epiph.
c Concil.
Trid. sess. 5.

f Luk. 18.

g Ioh. 7. 49

h Ps. 62. 9.

i In nostra
disciplina
non queri-
tur virum
pius animus
irascatur,
sed quare;
nec virum
sit tristis,
sed unde,
Eccl. Aug. de
C. D. 1. 2. 6. 5.

and are accursed) may be the fore-
man to this Iewry, all good men
and true, yea perfect and ho-ly,
which will condemne David
here for slandering Mankinde,
Euery Man^h at his best is altogether
vanitie: the children of men are va-
nitie, the chiefe men lyes, to lye
them vpon a ballance, they are alto-
gether lighter then vanitie, as else-
where he affirmeth. These Af-
fections, of which we speake, e-
uidently auerre as much, and
make it good, whiles they make
vs bad: not that badnesse is na-
turall to affection, but that it is
set, through our badnesse, on
wrong obiects, being in it selfe
Naturall, not Morall, good or
bad, as it is employed. The cau-
sesⁱ therefore, not the Affecti-
ons,

ons, are to bee moderated, nor can the Soule go too fast, while it keepes the right way.

Affections are naturall, faith^k *Laetantius*, not voluntarie, and it were a gelding of Nature, to depriue her of them: it were to depriue vs of humanity, in merciful compassions to others, and to leaue vs without *naturali affection*; it were to make the Soule languish, dull and lifelesse, yea to take away all vertue which can no more grow without affection, then Corne sowne in sands; that being the heart or ranknesse of our soile, which by good culture is as fertile of Corne, as without, of weedes. Yea FEAR it selfe is greatest fortitude, if to offend God; witnesse

*k Laet. Diu.
Inſt. l. 6. c.
15. & 16.*

ness the noble and inuincible
Armie of Martyrs, which fearing
God, feared nothing; overcame
the Deuill, the World, them-
selues: desires, how much the
more *Couetous*, so much the
more excellent, if wee *couet the*
best gifts, heavenly riches: wee
cannot bee too *Ambitious*, if of
heauenly Honours, and this is
Ambitions greatest fault, that it
is so *base minded* to dote (as chil-
dren on Rattles and toys) on
earthly objects: nor wil I blame
thee to account *Pleasure* the
greatest good, if the great God
be thy pleasure, and *thine exceed-
ing great reward*, which feasts
thee here with *ioyes vnspcakable*
and *glorious*, and reserues for
thee *fulnesse of ioy in his presence*,
and

and pleasures at his right hand for
euermore; euen such as eye hath not
seene, nor eare hath heard, nor the
heart can conceiue. I abhor the
swinish Epicure, that (as *Esau* his
birth-right, for a messe of Pot-
tage) sells all this for a few sor-
did sensuall delights; and that
Euchio that sells Christ with *Iu-
das* for a few pieces of Siluer;
and al affections swaruing from
the right way, with *Ixion* em-
bracing a Cloud in stead of *In-
no*, and therefore procreating
Centaures and Monsters.

Such are the vsuall affections
of naturall Men, vnnaturall Fur-
ries, tempestuous Whirlewinds,
tossed & tossing vs euery way,
except the right.

P. CHAP.

CHAP. XIX.

The vanitie of vnbridled Affections, exemplified in Anger and Feare: the manner of the working of Affections, and cause of their vanitie.

IF any would see an example of this Rule of irregularity; I can soon coniure you vp a Deuill (how shall wee get him downe?) I meane **ANGER**. And behold, I pray, how he transports yonder roring Gallant in a seeming courage, that he feares nor God, nor Deuil, nor Man, but sweares, and fights, and kills. Alas, *base Coward*, thus fearfull to displease thy *Mistresse*, thus nice and effeminately squeamish to take the
Lye,

Lye, not able to ouer-come a word, a monosyllable ; to take one *Lye*, which makest thousands. Is this a Man ? I meane this quaking, huffing, puffing, snuffing, snarling, stamping, staring Creature, euaporating and fuming away in choler ? whom Rage hath robbed of his Reason, yea of his *Eyes*, his *Eares*, his *Countenance*, his *Limmes*, his *Humanitie*, *Himselfe* ? The *Man* is vanished ; *WRATH* like an infernall fiend hath carried him hence, & left vs a flaming ghost, hellishly fuming in Othes, Curses, Threats, Blasphemies ; a very *Chimæra*, or worse ; part (the least part) *Man* for his shape, part *Serpent* for his poyson, part *Tygre* for his fiercenesse, part

(the most part) *Deuill*, for his wickednesse. The angrie Man (I will challenge him first) is not a Man, he is *a Lye, a lye, and altogether vanitie.*

And what shall I then say of the fearefull? Alas, looke vpon his stiffe erected Locks, his pale dejected Looks, his trembling Ioynts, his saltring Tongue, his amazed Countenance, and affrighted Gestures; and tell me whether he hath not vtterly vanished, whether the *Man* be not vtterly carried away. Will yee an example of Feare and Boldnesse in a monstrous mixture combined, with a seeming contrariety of Passions, to see the power of Impotence? Take me a young Iesuited Nouice, and
feare

feare him with their Poeticall
Purgatorie, or the Tragickall
Thunber-bolt of the Popes cen-
sure, and he will rather teare his
flesh with *self-whipping*, pine and
macerate himself with *fasting &*
watching, crucifie himselfe in-
deed before a painted Crucifix,
expose himselfe to *Periury*, *Idola-*
trie, *King-killing*, *Poulder-treason*,
Tiburne, *Hell*. *Stulti dum fugiunt*
vitia, in cōtraria currunt. Williams,
the late executed Traytor, for
feare (he told mee thus the very
* day of his execution) forsooke
his practice of *Law*, lest it
should pollute him; aduentured
without feare the studies of Di-
uinitie; feared not to interpret
obscure Prophecies, after his
own priuate phancie, by which

+
* May 5.
1619.

being resolued of future dismall euent, which he said he feared (and therefore libelled) would come to passe; feared not to blaspheme the Lords Anointed our sacred Soueraigne; nor the Lords anointing, his holy Religion; but from imaginary feares and fancies, euen without conceit of any Propheticall illumination, feared not those attempts of Treason, which now make his dismembred quarters fearefull spectacles of fright-foole feares.

I would I could not say of another extreme, that some are superstitious for feare of superstition, and feare more to be de-
priued of a fancy then of a benefice; of the Sacrament, then
their

their humour; who make (for they find it not) Religion to bow the knee to the Almighty in the highest solemnitie of Religion, when Prayer and Sacrament, and the Sacrifice of themselves are conioyned? which disobey the Scripture, inioyning obedience, for feare of disobeying, like those which kill themselves for feare of death. What should I proceed in other
 * *bewitching* passions of *foolish Men*? Sometimes our affections were as the four ^a Riuers of Paradise, making glad this Citie of God: but that *Quondam* Man is dead in trespasses, and by the Ferry-man of Hell is now ingulphed in these hellish Riuers, which alway carry vs downe the trou-

P 4 bled

* Gal. 3.1.
 a The principall, whence the rest are deriued, are numbred foure, named in that Verse of Virgil, *Hinc mensurant, cupiunt, dolent, gaudent.*

bled streames of Passion and Perturbation. PHANTASIE like a drunken Coach-man, receiving false intelligence by his fancifull humorous spectacles (which sometimes makes things *greater*; sometimes as in glasse vn-euenly cut, *multiplies* the object; sometimes, as in coloured glasse, makes all things seeme of *one colour*; and sometimes, as in thicke glasse, suffers *nothing to bee seene* at all) being carried with an opinion of good or euill, without further examination, carries and hurries vs into euils indeed, with conceit of euill; into Quagmires, Precipices, Wayes, Waylesse, impossible, impassable; and that which was giuen as a Spurre or Bridle to

to quicken or stay vs, is now like a wilde Horse, that ouerthrowes his Rider.

Thus when the *Sense* presents a pleasing Object, without due examination, the REASON is by the *Fancie* tickled, & inclines the WILL to entertaine it; first, by a *Passion* of *Liking*, then, of *Loue*, as the most Honorable of *Affections*: which if this seeming Good (for seeming and being in this Court are one) be present, placeth it in her gilded Chariot of *Ioy*, whose Coach-man is *Delight*: if future, shee mounts it on the Eagles Wings of *Desire*, the Mother of *Hope*; attended in both with *Fauour*; sometimes also with *Reuerence*, or in other cases, with *Compassion*; and fel-

seldome wants one Courtier, called *Pride*; a sawcie Companion, rather then Attendant, both of *Loue* and *Hatred*; a *Chimera*, mixed of *Ioy*, *Desire*, *Confidence*, with haughtie eyes, reflected on *Her selfe*: *Delight* and *Laughter* are *Loue's Pages*; *Hope*, her *Usber*: The rest I omit. But if the *Sense* offers a distastfull matter, it is entertained by *Offence*, after that, by *Hatred*; which, if it be present, sets on it *Wrath*, *Indignation*, *Enuie*, *Reuenge*; or is confounded with *Shame*, or retires her selfe with *Sorrow*: if future, *Feare*, *Shamefastnesse*, *Horror*, *Despaire*; or else, on other intelligence, *Boldnesse*, *Contempt*, *Irrisyon*, *Neglect*; in cases doubtfull, *Suspition*, *Iealousie*, and other the like

like *Cloudie Passions*, are mustered in Mans Heart, which is the Chamber or Parlour where they repose, & Field also where they contend, sometime with other Objects, sometimes by *Distraction* or *Conscience* embroiled amongst themselves; making the Heart a Stage of ciuill vnciuill Warre, of selfe-Contentions and Diuisions.

To pursue all these Furies, were to make a Tractate of almost all Vices: and each Man is a Commentarie to himselfe of this Discourse, and either sees in himselfe, or by not seeing, lets others see in him, the vnrulinesse of **AFFECTION**. And who would willingly walke with me the melancholic Maze of *Griefe*,
to

to see some *sighing*, some *sobbing*, some *weeping*, some *crying*, some *howling*; some past all these, in *stupid amazement*; some *mur-muring* against God, some *meditating Reuenge* against Men; all *executing* it vpon themselves, yea sometimes *executing* themselves too? It is a pleasanter discourse of *Ioy* and *Laughter*; but what greater miserie, then to be a common Foole, to procure others *Laughter* by our *Folly*? Such Men are *Naturall Fooles*, and such Fooles are *Naturall Men*, the indignation of *Angels*, the *Laughter* of *Deuils*, in beholding such madde Courses and Choises as we take & make to please our deluded *Fancie*. What should I speake of other
Af-

Affections ; when *Zeale*, the edge of them all, which like Varnish, giues them all their lustre, is so often (and without better Light then Natures, alwayes) blind, and proues like Fire, not in the Chimney, but on the House, House-hold, and House-holder; the Mother of all Heresies, Schismes, Superstitions, and Persecutions; a Fire from Hell, which sets the Church on fire; a sharpe Knife in the hand of a Child, or sharpe Sword in the hand of a mad Man; the sharper, the worse, as fitter Instrument to his owne & others Ruine. Once, it was Zeale, without Knowledge, which crucified Christ.

: C H A P :

CHAP. XX:

Of the Conscience.

IF I should adde to these Affections, which participate so much of the *Sense* and *Bodie*, the CONSCIENCE, seated in the highest part of the MIND, as it were a iust Vmpire betwixt God and Man, giuen as a Guardian to the Soule and Vertues keeper; what should I now finde it, but a Harbenger for Hell, flashing perpetuall Lightnings in the Soule? Lightnings indeed, rather then Light, and terrifying more then comforting? This sparke, after the Fire of Gods Image extinct, is left in vs; in some, a bridle of Na-

Nature, lest the wickednesse of Men should not leaue a Face of the World in the World ; in others, by disposition and working of a higher and supernaturall Light, to be a preparatiue to, and a preseruatiue in the Light of Life. If * wee haue CONSCIENCE, this continually argues vs of Vanitie ; *There is no Peace, * saith my God, to the Wicked* : if we want it, we argue our selues more, and doe indeed shew, that both God and Man is vanished out of vs. Yet such there are, that seeke to flash out the flashings of this Light; that cannot read the Booke of *Scripture*, will not read the Booke of the *Creature*, and labour to extinguish this Light of *Nature*,
that

* *Dilemma.*

* *Eccl. 57. 21.*

* Gen. 4.
13, 14, 16.
-- Quos divi
conscia facti
Mens habet
attonitos et
sordo ver-
bere caedit.
Occultum
quatiens
animo tor-
tore flagel-
lum, Iuv.
Sat. 14.

that with *seared Consciences* they may more senselessly commit their sensuall workes of Darke-nesse in the Darke. But all cannot effect so much. Looke vpon * *Kain*, the first-borne of Men, cursed and branded by God, and in his many remoo-uings, neuer able to shake off an accusing Conscience: wretched Man, alwayes bleeding his Brothers blood; not daring to looke vp to Heauen, fearing to looke downe to Hell; *Accursed from the Earth; a Runnagate* in the World; *his Bodie marked with a Brand*, no lesse of Ignominie then safetie; his Soule become a Stage for Anguish, Horror, Desperation, and other the Furies of Hell; not able to suffer (which

(which yet he cannot but suffer) the guilt of passed Wickednesse gnawing him, the weight of present Miserie pressing him, the dread of a Death, & a Death attending him; restlesse in himselfe, hated of the World, despairing of reliefe from God; a liuely Mappe of the deadly and damnable state of Sinne & Sinners, which haue a Hell in themselves, a Hell that comes to them before they come to Hell; a true Example of this Rule, *Euerie Man is altogether Vanitie.* And they that want these Accusations here, shall one day find this sleeping Dogge to be awakened with greater furie, and all this time to haue strengthened himselfe to a more terrible Butcherie.

Q

CHAP.

CHAP. XXI.

The sympathie of Soule and Bodie ; their ioynt Conspiracie in Sinne.

NOW, if the *Understanding, Will, Affections,* and the *Conscience* bee thus depraued, thus vanished ; small hope is of the *Bodily Members*, which are but *Seruitors* vnto those higher Powers. Such indeed is the sympathie betwixt the *Soule* and *Bodie*, that as *Adam* and *Eue*, they will take part each with other, though it be in the forbidden Fruit ; both tempting and tempted of each other, liuing and dying together ; that is, *Euerie Man*, and
eue-

euerie part of euerie Man, is altogether Vanitie. The SOVLE imployes the BODIE in cuill, and the corruptible BODIE presseth downe the SOVLE, and the earthly Tabernacle weigheth downe the Mind, that museth vpon many things. Nor can the Sunne yeeld his cheerefull Rayes thorow so thicke a Cloud, nor the Eye see cleerely thorow so dull a Glasse, nor the Rider wisely manage so wild a Colt, nor a long Journey be soone passed vnder so heauie a Burthen, nor the best Wine be incorrupt in so bad a Vessell; nor a cunning Artificer with so bad a Toole, or Instrument, bring his worke to perfection. Such is the BODIE to the SOVLE: partly by Diseases dis-

Wisd. 9. 15.

—Corpiſſa
oniuſtum
extramiſ
uitus ani-
mum quoq;
oragruat
una. Hor.

Kin. 21. 25.

abled for ſeruice ; as, Blindneſſe, Cramps, Gowts, Feuers, Frenſies, and a world of like wretched Miſeries : partly, by abuſed Health and Proſperitie, pro- uoking to Pride, Luſt, Rapine, Atheiſme, and a Hell of like damned Monſters : partly, by falſe Intelligence, rayſing often Mutinies in the Affections ; al- wayes like a ſond Wife, peruer- ting her ſonder Husband, that little hope remaines of *Ahab*, matched with ſuch a *Iezabel*.

And yet is *Ahab* worſe then *Iezabel* ; for he ſhould haue ru- led her, not ſhee him : The Au- thoritie alſo abuſed, was his, his the Letter, ſcaled with his Seale, with his priuitie, for his Poſſeſ- ſion ; and therefore worthily to
his

his punishment. Such a power hath the *SOVLE* in and ouer the *BODIE*; but voluntarily admitting, committing such tyrannie. How often doth the *SOVLE*, for sensuall and bodily respects, forget her spirituall Nature, become a Slaue, a Beast, and as it were an incarnate Deuill, and thereby both hath, and taketh the aduantage, by Adulteries, Drunkennesse, and other bodily Euills, to out-roare (let me speake it in the roaring Dialect) the Deuill himselſe? How often, by Ignorance, Curioſitie, Hereſie, Selfe-will, Pride, Obſtinacie, by Horrors, Deſperati-on, and other *Soule-diſeaſes*, doth it rob the Bodie of Food, Rayment, Credit, Reſt, Comfort,

Q 3

yea,

yea, of Life it selfe? so doe they perish together, that haue together conspired against their God, the *Blinde leades the blinde,* and both fall into the ditch.

CHAP. XXII.

The Members made instruments of sinne; and the manifold sinnes of the Eyes.

ET vs a little view the spirituall vse of this BODY, and the employment thereof towards God, in this gouernment of the SOVLE, and yee shall see, *Sinne* (as the Soule of our corrupted SOVLE) *raigning in this mortall body, and obeyed in the lusts thereof; the members*

Rom. 6. 12,
13.

bers also yeelded as instruments of vnrighteousnesse to sinne: which saith vnto them; Goe, and they goe; Come, and they come; Doe this, and they doe it. This may wee see in each part and Member by it selfe; this in the whole B O D Y together. And first, let vs see it in that seeing member the EYE, whose excellence wee haue before declared: but how farre deiected, to be a window for Hel, a loope-hole for Lust to shoote out, a looke-hole for the Deuill to shoote in himselfe and his fiery Darts? Well may it be the seate of Teares, which giues so much cause of them, which sees so much sinne and punishment, so many eye-sores. Eue looked (behold a longing ^a eye) and to

a Gen. 3. 6.

Q 4

sa-

fatishe the lust of her eyes, hath
 made vs see so much miserie.
 b Gen. 4.5. Cain had an *Enuious eye*, ^b a *false*
courtenance; his eye was euill,
 because his brother was good.
 c Gen. 9.22. *Ham* (with a ^c *Scoffing eye*) saw
 the nakednesse of his Father, &
 d Pro. 30. derided it; this *mocking* ^d *eye* the
Rauens of the Valley shall picke out,
 and the young *Eagles shall eat it.*
 e Gen. 30. *Jacobs Sheepe* had a ^e *Phantasti-*
 33. *call eye*; and how many conceiue
 at euery sight and new toy they
 f Gen. 31.2 looke on? *Laban* had a ^f *Churlish*
 eye to his Nephewes; *Salomon*
 g Pro. 23.6 calls it an ^g *euill eye*, which saith,
Eate and drinke, but his heart is not
with thee; the morsell which thou
hast eaten shalt thou vomit, and lose
thy sweet words. *Dina* is accused
 h Gen. 34. for a ^h *Wandering eye*, that must
 1. needes

needes goe to see and be seene;
 a sight which cost her her Vir-
 ginitie. *Iosephs* Mistris was pos-
 sessed of a lustfull Deuill, which
 entred at the ⁱ Eyes; ^k hauing
 eyes full of adultery, saith S^t. Peter
 of the like. The men of *Bethshe-
 mesh* lost fifty thousand and se-
 uenty men, for their *Curious* ^l eyes,
 looking into the Arke. *Michals*
^m *Proud disdainfull eye*, made her
 dye childlesse. ⁿ *Achan & Ahab*
^{*} *troubled Israel* (but themselues
 and theirs more) with a *Couetous*
 eye, an vn-satiabable eye; neither is
^o *this eye satisfied with riches*; nei-
 ther saith hee, For whom doe I la-
 bour and bereaue my soule of good?
this is also vanitie, yea it is a sore
 trauell. The Daughters of *Zion*
 are threatned for their ^p *Wanton*
 eyes,

i Gen. 39.7
 k 2. Pet. 2.
 14.

l 1. Sam. 6.
 19.

m 2. Sam. 6
 16, 23.
 n Ios. 7. 21,
 25.
^{*} 1. Kin. 21.
 1.

o Eccl. 4. 8

p Ecl. 3. 16.

q Es. 58. 7.

r Es. 6. 10.

f Deut. 29.

2. 4.

eyes, and the whole Nation for
 q *Unmercifull eyes, turned from their*
 r *owne flesh*; and ^r *for shut and clo-*
sed eyes, which for want of inter-
nall light, saw and saw not; like
 f *their fore-fathers, Who had seen*
 2. 4. *all that the Lord had done before*
their eyes, the signes and those great
miracles: yet the Lord had not gi-
uen them an heart to perceine, and
eyes to see, and eares to heare vnto
that day.

I will not rake out of the
 Poets, bewitching eyes; nor that
 Wittolds eye, which is *doctus spe-*
Etare lacunar; nor those burning
 eyes kindled from Hell, *Vritq; vi-*
dendo Fæmina: nor out of Histo-
 ries the wickednes against God,
 by all kinde of Idolatries to the
 Sunne, Moone, Starres, Images,
 to

to satisfie the *Eye* in her carnall deuotions. Doth not the Scripture tell vs, that *Faith* and *Sight* are opposite? that here *wee walke by Faith, and not by Sight?* And *hope* that is *seene*, is not *hope*, and yet by *hope* we are *saued*, and without *Faith* it is impossible to please God. Blessed *x* are they (saith our blessed Sauour to *Thomas*, which had tyed his faith to his eyes and fingers) which haue not *seene* and haue beleeued. There are three high-ways in the *lone* of the *World*, from God to the *Deuill*, from *Earth* to *Hell*, and one of these (in *S. Iohns* reckoning) is the *lust* of the *Eyes*; and certes, the two other, the *lust* of the *Flesh*, and the *Pride* of *life*, drinke in most of their poyson from the *EYE*. This

t 2.Co.5.7

u Rom. 8.
24.

x Ioh. 20.
29.

y 1.Ioh. 2.
15, 16.

a Iob 31.1.

b Verſ. 4.

c Pſ. 121.1.

d Pſ. 119.
37.

e Gal. 3.1.

This caused holy Job to ^a make a covenant with his eyes; why then should he looke on a Maid? His eye was still fixed on him, which did ^b see all his wayes, and counted all his steps. David suspecting his frailtie, would not trust himselfe in the like covenant, but lifted ^c up his eyes to the hills from whence came his helpe, and prayed to the Lord, Turne ^d away mine eyes from beholding vanitie. This is the only remedie against the innumerable diseases, and spirituall maladies of the Eyes: that wee hauing our Eyes enuenomed by the old Serpent, looke vpon that brazen Serpent IESVS CHRIST, in the ministerie of the Word, and that visible Word the Sacraments, before ^e our eyes evidently

set forth and crucified among vs
(this is the Eye of Faith) and as
the^s eyes of seruants looke vnto the
hand of their Master, and the eyes
of a Maiden to her Mistris, so our
eyes (the Eyes of our hope) wait
vpon the Lord our God, vntill hee
haue mercy vpon vs. Lastly, for
Charitie, that wee looke not too
much on our good works, or
desire them to be seene of men; nor
yet be so cloudy, that men^s may
not see our good works, and glorifie
our Father which is in heauen: Let
our light shine; let not our lights
be dazled with their owne shi-
ning; the Eye should not see it
selfe, its owne beautie. But I for-
get my Text, to expresse the va-
nitie, and not the cure of the
Eyes, whiles thus I oppose a
three-

f Ps. 123. 2.

g Mat. 5. 16

three-fold High-way, Eye-way,
to Heauen.

CHAP. XXIII.

*The twelue Tribes, or Iurie of vn-
circumcised Eares.*

* Eccl. 1. 8.



Gen. 49. 5.

He * Eye is not satisfied
with seeing, nor the Eare
with hearing. The Eye
and Eare are like SIMEON and
LEVI, Brethren in euill, vasa in-
iquitatis bellantia, instruments of
crueltie are in their habitation. Of
these, corrupted, corrupting
Eares, you may impannell a
whole Iurie, but neither good
nor true amongst them, altoge-
ther vanitie. The first of these
are like Midas (well may hee
chal-

challenge the dignitie of Fore-
man) with huge *Asses eares* of a
large size. I speake not of the
Inhabitants of *Zeilan*, *Botanter*,
the *Nairos*, and other *East-Indian*
Gallants, which accounting
great Eares a great brauerie, di-
late and enlarge them with
weights, that their shoulders
might beare this naturall-vnna-
turall burthen. I meane such as
place all Religion in the *EARE*,
and admit Christ, as men doe
Beggars, no further then the
Porch: to pray in the *Temple* were
too Pharisaicall, at least it is not
set for Set Prayer; they reserue
themselves till the Sermon, the
last seruice; nay, if that were ser-
uice, they would none of it nei-
ther. *Aristotle* accounts great
cares

eaes the physnomie of a Foole or Babblers. *Diogenes* supposed that *Minda* would runne out of the Gates, it being so small, and they so large. Authors relate of Monsters with eaes hanging to their feete : but here feete, hands and all grow into the eaes ; these are the Inclosers of Religions Commons ; and the wide Gates , out of which our small Sanctitie may easily run : as if the Wiseman had stumbled, saying, *Let vs heare the end of all*, for, *Let vs end all in hearing*. There is an *Apish* small contracted Eare, contrarie to the former, a penurious Hearer, voluminous Speaker ; the EARE is growne into the *Tongue*.

Eccl. 12.
13.

There

There is a labyrinthian eare, full of Mazes, Windings, Circles, that is, a *Curious Eare*, which listens still what * *I V N O* whispers in *I V P I T E R S* eare, which heares to heare, and entertaines knowledge as a Curtizan for pleasure, not as a Wife for lawful issue. There is an *Itching eare*, ever hunting after nouelties. There is a *Slandorous eare*, accessorie to the theeuish Tongue, that hath robbed God of his Truth, or his Neighbour of his good name; this *Receiuer makes the thiefe*, is * an exile from Gods Hill, and excommunicate from his Tabernacle. There is a *Charmed eare*, that heares nothing, accepts no reasonable excuse or submission. A *delicate eare*, which

R visits

* *Quid in-
no in an-
rem loui;
Plant.*

* *Pl. 15. 3d*

visits the Pulpit like a Rhetorike Schoole, is as hee that cannot drinke but out of a painted glasse, of more fancy then thirst: and yet in a contrarie extreme, that *Rustique eare* is as rude, that like the Beggar must needes drink out of his wooden dish, esteeming *Latin*, and other furniture of Learning, too handsome ornaments for an honest Sermon.

There is an *Eare-fashion*, like the *haire-fashion*, a loue-locke on the left side (we learnd it of the *Virginians*, and they of the *Devill*, so appearing in that habit) when men haue but one eare, and that a sinister one too (is not euery Recusant such a *Malchus*? *Peters* pretended Successor) hath

hath cut off his right eare; A faire Pillorie preferment haue our Papists, they will heare none but men of their own humor. Somewhat it was, but not hunger, when Amnon could eate no *Cakes but of *Thamars* making. There is a *Buzzing eare*, that hath a continuall humming & sound, euer heares and neuer heares: such is the preiudicate Eare, which forestalled with opinion, interprets all things, be they neuer so dissonant, to his sense. There is a *Statute eare*, that heares more for Law then Gospell, to please Men rather then God. And there is an *Accidentall eare*, that falls into Church by chance, and to passe the time, if his eyes either by sleepe clo-

▪ 2. Sam. 13.

R 2 fed,

fed, or by wanton objects too wide opened, wil permit, heares a piece of a Sermon; making Gods House, as *Seneca* said of the Schoole, *Diuersorium otij*. What should I pursue the innumerable vanities, that in common life finde accessse at the EARE, where Faith and Charitie, by thus many *Philistims* are shut out in the immediate acts of Religion?

CHAP. XXIIII.

*The vanitie of the Tongue; and
the sinke of vanitie the Heart.*

I Should be too tedious, if I should thus insift (and yet wee thus insift) in other mem-

members. What Tongue can herein trace the T O N G V E, & finde out the *Protean* volubilitie therof into all deformed formes of iniquitie? Well might *Pambus* *, hearing the first Verse of this *Psalme*, *I will take heed to my wayes, that I sinne not with my tongue*, take long time to learne it, and professe himselfe a *Non proficient* after sixe Moneths; yea after nine and fortie yeeres, not to haue well learned it. For whereas all sinne, like that Hell-dogge *Cerberus*, or those Monsters *Scylla*, *Chimera*, *Gerion*, is diuided into three, the *Thought*, *Word*, *Deed*; one of the *Stygian Triumviri*, is the T O N G V E. Wee cannot here, as in the former, muster twelue Tribes of

* *Hist. Trip.*
l. 8. c. 1.

a Iam. 3. 6.

Philistims; Saint James hath told vs, ^a It is a world of wickednesse; so set among our members, that it defileth the whole body, and setteth on fire the course of nature. Yea, it is a Hell of wickednesse, for the Tongue is fire (not Æthereall, Elementarie, Vitall, but) it is set on fire of Hell. This perhaps in some? No, every Man is vanitie, the Tongue (S. James addeth)

b Ver. 8.

^b can no Man tame; it is an unruly euill, full of deadly poyson. But what of the Religious Professors? If any Man among you (Saint James answereth) ^c seeme Religious, and refrayneth not his tongue, this Mans Religion is vaine. Alas, poore Amsterdam-Sett, which is gone from vs, and from themselves too: alas, poore mar-
late

c Iam. 1.
26.

late Religion, that ^ddespiseth government, and speakes euill of them that are in Authoritie, speakes euill of the things they know not; alas, poore Table-talk Religion of the Censorious iangling crue (which more reformes others then it selfe, which makes ^emany Masters, and teacheth to ^fiudge, not themselves ^g, as they are commanded, but the ^hSpirits of the Prophets; the Persons, Callings, Actions, of Magistrates, Ministers, all Men) all this is a vaine Religion, and euery such Man at his best (this best and most religious) estate, is altogether vanitie.

I should be vaine to number the kindes, when besides what is done against the rest of the Ten Commandements, it were not

R 4 hard

d Iud.3.10

e Iam.3.1.

f Mat.7.1.

g 1.Co.11.

h 1.Co.14.

31.
32.

* *Centum*
Celle, a
 Towne in
 Italy.
 And *Centum*
Colles,
 in Hunga-
 ry.

* *Lem. de*
Occult.
Mirac.

* *Mat. 12.*
34. 35.

hard to reckon ten times ten several Heads of Sinnes, as so many Fountaynes of innumerable indiuiduals (as if the TONGVE were * *Centum Celle*, or *Centum Colles*) against the third Precept alone; and yet some of the other (the Ninth especially) are principally transgressed by the TONGVE. *The poyson of Aspes is vnder their lips*, is spoken of the TONGVE, which (not without a mysterie) is moystened alway with that Spettle, which with a greater poyson killeth Scorpions, Quicksiluer (which *Plinie* calls *Venerum rerum omnium*) and venemous Beasts.

But if the Tongue bee thus wicked, what is the HEART, *out of the abundance* * *whereof the mouth*

mouth speaketh? Out of this euill treasure, nothing but euill can be produced. The HEART is * wicked and deceitfull aboue all; who can know it? God alone can doe it, and him * it repented (sayth MOSES) that he made Man on the Earth; and he was sorrie in his heart. What pierced his HEART so farre? The wickednesse of ours: for the imaginations of the thoughts of Mans heart are onely euill continually. O altitudo! It is an Abyssus beyond any searck. The Heart is a very Sinke, Chaos, and fierie Hell of Villanie; which, as a great and bottomelesse Gulph, prohibites further passage, in examination of her Blacke Guard, * The hands full of Bloud, * Feet swift to shed Bloud,

* Ier. 17.9.

* Gen. 6.5, 6.

* Ecl. 1.

* Pro. 6.

* Esa. 59. 7.

* Pro. 30.

14.

* Phil. 3. 19

*Bloud, * the Throat an open Sepulchre, * Teeth as Swords, Chawes as Knives, the * deified Belly, and the rest of the inferiour Members, all made Weapons to vnrigh-
teousnesse; all of them (together with their Owner) altogether Vanitie.*

CHAP. XXV.

The Vanitie of the whole Bodie together in diuers Vices; and of Fashions in generall.



He whole B O D Y, wholly and together considered, is imployed to Vanitie, in Meats, Drinks, Lusts, Apparell. That this high-erected and admirable Frame of the

the Bodie, *so fearefully and wonderfully made*, should (as is reported of the great Palace in greater Constantinople, built by greatest *Constantine**, now made a Stable of wild Beasts) be deicted to so base Offices, to be a *Strainer* or *Colander* of diuers Meats! To be a *Shambles* of diuers flaine Beasts! To be a stinking *Fish-market*, a *Poulters Fowle-shop*, a loathsome *Cookerow*, a vile *Victualling-house*! yea, to be no more a BODIE, but a *Barrell*, *Tunne*, *Hogges-head*; a *smoakie Brew-house*, nay, a *Bawdie-house* and filthie Stewes of hatefull Pleasures and senselesse Sensualitie (wherein the Bodie sustaines a speciall disgrace; *Euerie sinne being without the Bodie*,
that

* *Sandys*
and other
Trauellers
Relations.

* 1. Cor. 6.
18.

* Reu. 18. 2

* Rom. II.
33.

that is, in the abuse principally of other Creatures ; but here, the Bodie it selfe is the Instrument of Sinne ; and, * *He that committeth Fornication, sinneth against his owne Bodie !*) That it should be made a *Stable of wild Beasts*, that is, of beastly, sauage, vntamed Passions ! That it selfe should be a *Wild Beast*, nay, *all Wild Beasts*, monstrously combined in one ! That all which Antiquitie hath fabled of *Griffons*, *Harpyes*, and other names of *Monsters*, should in it be verified ! That it should be * *a Cage of vncleane Birds, an Habitation of Devils, and the Hold of euerie foule Spirit !* * *O the depth of Diuine Iustice ! how vnsearchable are his Iudgements, and his wayes past*

past finding out ! O the depth of humane Wickednesse ! how vnsearchable is Mans Miserie, and his Vanitie past finding out !

*The * Fashion of this World passeth away : Of this World also, this Microcosme, where Gestures, Vestures, Faces, Graces, all follow Fashion ; follow indeed ; euer in imitation of that which is but Fashion, which is not, but continually passeth away. Such followers are wee, that wee are not our selues, but Apes, Histrionike Actors, and Personate Players of other Men; meere Seemings, Resemblances, Circumstances, and Mimicall Complements : such Fashion-mongers, that we must be new out of the Mint, of the last Impression*

* 1. Cor. 7.
31.

*Nec te quæ-
siveris ex-
tra. Pers.*

pression and Edition ; and that lasts not; for it is the fashion of Fashion, to be passing; for *the Fashion of this World passeth away.* To omit our Nods, Becks, Cringes, and Ceremonious Arts of Salutations and Courtings in each Sex; let vs take a little view of the Ward-robe, and (*Materiam superabit opus*, wee may say in another sense) wee shall not so much admire the expence of Mannors (which some are said to weare on their Backes) as Manners; of Wealth, as Wit; of Money, as Manly Wisdome and Vertue; as if Man were thus vanished into Clothes and Outside, and they continually vanished againe in new new Guises and Disguises of Fashion.

God

God made Man naked; but such a Nakednesse, as clothed him with Beautie admired of Angels, with Maiestie venerable and awfull to inferiour creatures: but since Man stripped himselfe of his best Clothing, his very Clothing makes him naked: And hard it is to say, whether sauage American Nakednesse, or curious phantastick Attire, doe more deforme him; whether his silly Figge-leaues at first, or his present Cuts and moderne Fashions, doe more become him. The Indian seemes to adorne his Nakednesse with Pounces, Races, and manifold Figures wrought in his Skinne; and some slit the Gristles of their Noses, which they

* See my
Pilgrim.
l. 8. c. 9.

they adorne with Rings* of Ier
and Amber, that cause them to
ouer-hang their Mouth; their
Lippes boarded and ringed, to
the like hanging ouer the
Chinne, and esteeme themselues
Gallants, thus accoutred. The
Christian, that knowes Appar-
rell to be Sinnes Liuerie, as if he
gloried in Sinne, doth as much
swagger himselfe out of Ciuill
and Christian decencie, as much
emulates *the old Serpents* defor-
mitie, as much striues to cut,
race, pinke, print, iagge and fa-
shion himselfe out of humane
Feature, to put off a Man, and
put on a Monster, in a humour
of Gallantrie.

CHAP.

CHAP. XXVI.

*Womens fondnesse, Mens vanitie in
varietie of Fashions.*

WE may indeed pitie the weaker, first-sinning; Sex; *Mulier* is so called à *mollicie* (*immutata & detracta litera, velut mollier*) saith * *Lactantius* out of *Varro*; and is accordingly more pliant, waxen, mutable, more easily melted into new *Formes*, and cast into new *Molds* of *Fashion*. Weaker, said I? nay, how many of them are strong *Holds* and impregnable *Fortresses* in this kind? whom neither scorching *Heat* in *Summer*, nor * pinching *Cold* in *Winter*, nor nipping vnseasona-
S ble

* *Lact. de
Op. D. c. 12.*

* *Pride is
neuer a-
cold.*

ble Winds, nor that Haile-shot (Hell-shot) of lustfull Eyes, *ferie Darts*, can make so much as to interpose a Shield, or any Couering of Attire, before their delicater parts, the tender Pappes: except we call that a Couering, the false Brests, lately bought, not of the Dawber, Plaisterer, Painter, but the German Artificer (O Mysterie of Iniquitie!) as the *nakednesse* of the Brest was before borrowed of the Italian Curtizan; which with better right might keepe open her *shop-windowes*, as professing common sale. But ours are *Gentlewomen*; they buy, they sell not; buy indeed their pouldered *Bush* and frizzled Excrements of the Tirewoman, their *Faces* of the Complexion

plexion seller, their *Breath* of the Apothecarie; their *Teeth*--- But I bite too deepe, and haue lost my selfe in a Labyrinth: for who am I, to vndertake such a Taske? How soone would these Feminine Tyres tyre me? And I maruell, themselues are not tyred with them; or doe not, as *Tully* spake of the Augures, laugh one at another, to see such ambitious Hippos climbing to the Shoulder, their Rebatoes, Chaparoones, Frouzes, Falses, Puffes, and Dresses, the names whereof I doe not, cannot know, except some Ladies Woman would set forth a new Dictionarie, which (as one calls his, *a World of Words*) may be termed, *Mundus Muliebris*; and this with new

Editions and Additions euerie yeere; for by the yeeres end, a great part thereof would be obsolete, and (like the Fashion) out of vse.

* *Spartian.*
in *Caracall.*
Al. ab Al.
gen. d. l. 4.
c. 3.

But Fashion is as the Moone, not onely Feminine, but Masculine. So they which professed to be their Wiues Masters, sacrificed to *Lunus* * at Carrhæ: so *Venus* among the Cyprians, and *Baal* with the Syrians, was male and female; and so, I am sure, is Fashion with vs: Masculine Maiestie is vanished in the most, & become a very Moone; neuer sees the Earth twice with one Face. And truly, if some of our ancient Forefathers should arise from the dead, & looke vpon this English Earth; could they
ima-

imagine vs to be their Posteritie,
Men so diuersified in Moods &
Figures frō the *quondam* English?
Nay, if some *Mandeuill*, or Tra-
ueller of this very Age, had spent
in farre & foraine parts but thir-
tie of the last passed yeeres with-
out sight of any English, and at
his returne should be incountred
with so many Fashions vnlike to
each other, and all, to those which
he had here left at his departure;
would he not thinke the Mari-
ners had mistaken the Coast? Or
had he trauelled to see Fashions,
as some doe; would he not see
his folly, that might, through the
folly of his Countrey men, haue
seene in that time as many suc-
cessions & variations of Fashion
at home, as in all his Trauels?

CHAP. XXVII.

*Fashion suted and attired from the
Head to the Foot.*



What might this our supposed Traueller (thinke you) thinke of the Flat Cappe, worne out of Fashion flat? the varieties of Blockes for the HAT (I meane not the HEAD) round, flat, high, low, broad, narrow, each with their subdiuisions and nice distinctions (three new Fashions, in both Sexes, ye may obserue in a piece of this last yeere) with no lesse varietie, in Fethers, Buttons, Bands, Materialls? that I can scarcely tell *ἑρθευμένον*, how to cut aright, and to fashion my Parishioners

rishioners * Consciencies in the
sale of them; the new Blockes
leaving such old Braides and
Fashionlesse Wares in their
hands, that if they be not vniust-
ly iust, in punishing the Buyer
whiles the Moone is new, with
an vnreasonable Price for his
vnreasonable Noueltie, they
shall be iustly vniust to them-
selues in the Wane; losing by
their braided Commodities,
which they haue multiplied be-
yond the Market, to fit euerie
Nouellists humour.

* S. Mart.
Ludgate, a
Street of
Haberdashers.

But wee would be ashamed
to set the Felt and Band-maker
to schoole euerie day in his
Trade, and learne no *Capitall*
Experiments on our selues :
Witnesse *our Haire* (then cut

S 4

round

round and plaine) now with hot Irons *crisped*, with staring *Fore-tops* frighted, with Womanish nicetie, *washed, combed, pouldered, perfumed*; with Goatish *Frizzles* bushed. I erre; I cannot say of many, *witnesse their Haire*; alas, it is but borrowed: Borrowed? let me not wrong them; their Neapolitan spoyles haue made them *homines nihili, ne bilinguam*, haue not left them *ne pilum unum viri boni*; yet are they Merchants, verie Merchants still, and haue bought their Haire, and therefore this Commodity is their owne; they were payd before, they haue payd for this; and can, if need be (such is their store, such their courtesie) giue you two for one in euerie salu-

salutation. I omit (and would our Gallants would so too) the *sinister Loue-locke* (I told you before, the * *Virginians* learned it of the Deuill, wee of them) the *Turkish Mustachoes*, the *Spots*, *Patches*, *Pinsons*, *Playsters*, and vnmanly *Playstering*.

What should I say of the *Bands* (which our supposed Traueller saw in diminutiue forme, vnstarched, set with a forked sticke) since without bounds varied? either *Clocked*, *Laced*, *larger Fall's* borne vp with a *Pickadillo*; or scarcely *Peeping* out ouer the *Doublet Coller* (*alio fastu Diogenes*) or ruffling in labyrinthian *Ruffles*, in many *Files* or *Sets*, *Tasked*, *Carelesse*, *Merchants*, *Artichoke*, and other *Bands* and
Lin-

**Tomacomo*
a Virginian, contesting with me in discourses of Religion, preferred his *Okee* or Deuill to Christ, for learning them this gallantrie.

Linnen arrayes, all marshalled by *Lieutenant Steele*, and marching vnder more colours then *Tamerlanes Tents*, some Liuid & Blew, some Red, some Dunne, Dusky, Ashcoloured, Pale, Greenish, Yellow, Muddy, and all the colours of the Moon, of the Rainbow, all that neatnesse or flutterie can giue them; all seeming to haue scaped a scowring; all fled from the late expugnation of their Masters wits; and as it were in these colours, expressing Blowes, Bloud, Dust, Ashes, Feares, Falls, Flames, the Sacke, Spoile, Ruine, vanitie of Man. As for *White*, it is a Naturall, an Innocent, fit for Fooles or perhaps for Graue Men, for Priests, or Angels; and our Gal-

Gallant, mindes not the Graue,
Holinesse, Heauen.

And what might this Trauel-
ler thinke of his Gargantuan
bellyed-Doublet with huge huge
sleeues, now with a contrarie
smalnesse imprisoning the bo-
dy? and the then Ghost-like,
Skin-close *Breeches*, since volu-
minously swolne into Rolles,
Slops, Barratashes, Bumbasted
Plaits, and Sailers knee-sacks,
(as if we minded to act *Some-Bo-
dy* and *No-Body*; or to keepe the
Taylor a continuall Nouice, in
getting his Trade aswell as his
Money.) The fashions of *Blades*
whercto wee are girded, our
Hangers, *Girdles*, *Garters*, and
that *Silken Maze* on the In-step,
with the Galoshaw's, Cabands;
Po-

Polony Coates, would weary you : Sure I am, the Stocking-feller is weary of his Trade, since our Gallant is Booted & Spurd every day, as if hee were continually Riding from this Fashion to a new; or from his Lands, his Wits, Himselfe, to maintaine the Fashion. One thing I cannot forget, that in prodigall expence, the inside of our Clokes are richer then the out-side : but the Man is turned Cloke & seeming; hath no good inside at all.

Now if I should adde the new deuised names of Stuffles and Colours, *Crispe, Tamet, Plush, Tabine, Cassa, Tertianella, Burratine, Pan-veluet, Lana Murandela, Callimanco, Sattinisco, Figuretto,*

guretto, Poropus, Ueletato, Philizello, Paragon, Chineretto, Mohaire; the lying names of Perpetuano and Duretto; Nouato the truer (which, or Stand further off, another new name may be the title of them all:) If I should adde the Colours of Gingelline, Grideline, Deroy, Elderado, Droppe du Berry, Salimander, Minnim, and the rest, wherein they neuer rest: I should seeme, as Peter in the Transfiguration, to say, *I know not what*; or haply to some others, to coniure and exorcise some strange wicked Spirits, with Monsters of termes. One * hath told vs a mysterie, that these names, with some new alterations of workmanship, are in foraine parts deuised on pur-


* *Moresines*
Trauels.

purpose by English Factors, for our Gull-Gallantrie of *England*. Once, our Iland is thus made an ill Land, whiles we, like jet-beades draw the Strawes and Motes, the vanities of all other Nations to our selues, and verifie the Embleme of Fashion, *A naked Man with Sheeres in one hand, and Cloth in the other, deuising new Cuts.*

How-euer, this remains true & firme, that Man, in his *Birth*, his *Life*, his *Death*; his *Soule*, *Faculties*, *Affections*, and in his *Conscience*; in his *Body*, the *Parts*, and in the *Whole*; is *vaine*, is *vanish'd*, is *vanitie*.

CHAP. XXVIII.

Of the vniuersalitie of Mans vanitie.

 F we haue not yet seen this vniuersalitie of our vanitie, it is, because (as *Darknesse* hideth it selfe, *dead flesh* is insensible of wounds, and *Death* of death; as the *Falls* of *Riuers*, & noise of *Ordnance*, and *Bells*, with hearing, take away hearing, & the bright *Sunshine* dazles the eyes with a dimming mist; so) *vanitie* it selfe hath depriued vs of the sense of *Vanitie*, that we can see no *Wood* for *Trees*. This perhaps made *Philip* haue his daily Remembrancer to renew this *Memento* vnto him euery morning, that he

he was a Man; so hard a thing it is for the Eye to see it selfe, or common things to be heeded, where the Sunne it selfe, because a daily Guest, is contemned; a petty Raritie or farre set Jewell admired: so hard it is in this estate of *vanitie*, for Men to thinke and often bethinke them that they are Men. And thus we haue an Argument, not an Assertion alone, that we are *vanitie*, quite out of our selues, vanished from our right mindes, which so farre forget our selues, and need so much prooffe, and so many *Memento's* thereof. We are *vanitie*, * *Omnimoda* (so Tremellius) or as the vulgar hath it, *Vniuersa vanitas*, a very vniuerse of *vanitie*.

* VNI-
VERSA.

Man

Man is Vanitie, and Vanitie is Man, Man and Vanitie are conuertible: For this is ** a Rule in Logike*, that no Proposition is true, which hath an vniuersall Note affixed to the Predicate, except they be conuertible, as *Homo est omne animal*, is false, but *omne risibile*, is true. All Man is all Vanitie, and all Vanitie is in all and euery Man: Whether it be vanity of Auerſion from God, or of Verſion, or Vertibilitie to the Creature; vanity of the fault or of the punishment; For Man, from Man, or in Man; Criminall, Personall; Temporall, Naturall; Man is a Map of all the Regions of vanity, an Index of all the Volumes of vanity, a Compendium of all the Commentaries of vanity; Man is Much,
T More,

* M.S. in
a Sermon
at C.

More, Most, All, altogether Vanitie.

Nothing is in Man, on him, about him, about him, beneath him (euen Soule, Body, Goods, Heauen, Earth) but by him is subiect to vanitie; vanitie he is in Nature and Arte, vanitie in Substance and Accidents; No Man but hath, but is vanitie; No vanitie, but it is in Man; *Totus Homo, tota vanitas, Vanitie of vanities, all is vanitie.* Man is that Centre, from which the Lines of vanitie are so diuersly diffused in the World; all which Lines in this Centre meete in a more inexpressible Nature of vanitie. And as *Empedocles* said of God, who is Entitie and Veritie, that he is a *Sphere*, whose Centre is euery where, his Circumference

rence no where; so we may say of that which is most opposite vn-to God, *Vanitie*; that it is (not a *Sphære*, the perfectest figure; not any figure, but) a *Chaos*, a *Tohu and Bohu*, a meere confusion; whose *Centre* is Man, whose *Circumference* is Mans euery where; that is, wheresoeuer Man comes, sees, ouer-comes, his infecting, fascinating Eye, is sufficient to poyson all the visible World, and inuisible Hels, with contagion of vanitie.

Gen. 1. 2.

CHAP. XXIX.

The World subiect to Vanitie through Man, and the enmitie of the Creatures vnto Man.

THe Creature (that is, the whole Fabrike of this sen-
T 2 sible

a Rom. 8.
20.

b Verſ. 21.

c 2. Pet. 3.
12, 13.

fible Creation) was ^a made ſubieſt to vannie, not willingly (of naturall propenſion) but by reaſon of Him who hath ſubieſted the ſame in hope ; to wit, the power of the Creator, who was ſo farre offended with Man, for whom hee had made the World, to whom he had ſubieſted it, that (*delirant Reges, plectuntur Achini*) the Subieſts alſo are ſubieſted to the ^b bondage of Corruption, for their Lords ſinne ; nor will the Creator be reconciled thereunto, but by a fiery purgation in the end ; at which time the ^c Hea-
uens ſhall paſſe away with a great noiſe, and the Elements ſhall melt with feruent beate, the Earth alſo and the workes that are therein ſhall be burnt vp. And after that, theſe

these Heauens shall be dissolved by fire, all things shall be made new, new Heauens and a new Earth (not in substance, but accidental qualities) wherein dwelleth Righteousnesse: the whole Creation being then ^d deliuered into the glorious libertie of the children of God, which in the meane time groweth and trauelleth in paine, vnder the intolerable burthen of humane vanitie.

How vaine is Man then (*quod efficit tale, magis est tale*) who hath thus made the World vaine, and ^e the fashion of this World to passe and vanish away? Examine all the Creatures, which for their Creators sake doe yeeld vs some vnwilling subiection (this being not the least of their

d Rom. 8.
21, 22.

e 1. Cor. 7
31.

vanitie, to be vsed vnto vanitie by vaine Men) and you shall finde them, if they finde the chaine of that prouidence at any time loose, ready to rebell against Man, and shew their iust indignation in Mans iust confusion.

f Gen. 7. 11

g Gen. 19.

Thus the *Earth* yeelds weeds naturally, good things by compulsion; thus the *Waters* brake loose out of the *Wildernesse* ^f of *Heauen*, and out of the *Fountaines* of the *great Deepe*, to wash the World cleane of Man and his vanitie together. Thus the *Fire* from *Heauen* ^g burnt vp the *fine Cities*, and the *Earth* refused not onely her former fertilitie, but became a *Dead Sea*, rather then it would suffer the weightie

foot-

foot-prints of Mans vanitie.
 The Sun (Greatest of Natures
 Potentates) ^h stood still in Gibeon,
 and the Moone in the Valley of Aia-
 lon, that these two Eyes of Hea-
 uen might see, and giue light
 to other eyes, to see execution
 done vpon the vaine accur-
 sed Canaanites. No maruell
 then, if the Meteors arranged
 themselues in battell array, and
 hardened their hearts so farre a-
 gainst hard-hearted Men, that
 they turned their Waters into
 Stones, and moe died with Haile-
 stones, then were slaine with the
 Sword. They fought ⁱ from Hea-
 uen (at another time) the Starres
 in their courses fought against Sise-
 ra; the inferior Creatures con-
 spired also with them, and the

h Iosh. 10.
 11, 12.

i Iudg. 5.
 20, 21.

River Kishon swept them away;
that ancient River, the River
Kishon.

* Job. 5. 23.
Hos. 2. 18.

* Isai. 2. 25.

The * Stones of the Field, and
the Beasts of the Field, proue mu-
tinous also, till a new Couenant
reconcile them; yea, the Fowles
of the Heauen flye from thee,
flye on thee; and the * creeping
things of the Ground, the Canker-
worme, Caterpillar, Locust, and Pal-
mer-worme, are great Armies a-
gainst Mankind, sufficient, effi-
cient to his destruction; when
God lets them loose. As for
Angels; One of them, in one
Night destroyed 185000 valiant
Men in Sennacheribs Armie, euen
* all the mightie Men of Valour,
and the Leaders and Captaines in
the Campe of the King of Assyria.

* 2. King.
19. 35.
2. Chro. 32.
21.

I conclude with that which is without conclusion, the malignitie of Devils, partners with vs in sinne, yet willing Executioners of punishments on Man. *There is no peace, saith my God, to the wicked;* all creatures are at enmitie with Man, for subiecting them all (the inuisible excepted) vnto vanitie.

1. King. 22.
Iob. 1.

Examine Man, in the next place, and yee shall see him, that is, your selues, nakedly subiect to the furie of all, the least of the least of them being, through humane Vanitie, invincible and mortall, as before is shewed: yee shall see, there is no vanitie in any Creature, but Man (besides his owne proper Stocke, peculiar to Mankind) communicates there-

therein with them, & that without their better parts.

CHAP. XXX.

The Vanitie of other Creatures and of Man compared.

THe Elements are neuer pure ; euer subiect to Chaunce and Change : so is it with our Elementarie parts ; but not so in this, that their Mixtures tend to Generation, the Corruption of one being the Generation of another ; whereas wee haue many Conceptions and Mixtures, not Elementarie , but (if I may so speake) Hellementarie , Hellish Compostures and Impostures, gene-

generating onely Corruption.
 The *torpid Creatures* want Life!
 And how can they then want
 it? They feele no need thereof,
 and are recompensed with long
 continuance: Wee long for con-
 tinuance, but cannot continue
 long. *My dayes* (saith *David* in
 the former part of this Verse)
are an hand-breadth, and mine
age is as nothing before thee: They
 are, though they *line* not; but (the
 next words to our Text) *surely*
euerie Man walketh in a vaine
shew.

Pl. 39. 5.

Verf. 6.

Plants want Sense, but haue
 no sense of that want: wee de-
 generate into *Plants*; liuing, to
 liue; and growing, to grow; and
 yet how much higher, fairer,
 stronger, greater, more fruitfull,
 and

* Trauel-
lers report
that there
are very
few, 9. or
12. & those
differing
from the
reputed
Cedars in
other pla-
ces, farre
sweeter,
differing
in Leafe,
&c.

and more durable do they grow
then we? SALOMON, *in all his
glorie*, is not comparable to the
Lilly in the Field: how much lesse
to a Garden flowers? how much
lesse to the Cedars in Lebanon?
and yet by vanitie of Men, the
Cedars in Lebanon are *almost
all vanished too. The Plants are
also planted in their Inheri-
tance; they haue their Orna-
ments naturally: whereas *Salomon*;
wise, rich, glorious *Salomon*,
must borrow his glorie
from these and other Creatures.
The *sensitive* Creatures haue
Sense indeed (sense indeed of
Vanitie, of those euills, which
with vs, for vs, from vs, they su-
staine) but want Reason; Men,
cum ratione insaniunt, make Rea-
son

son become sensuall and senselesse: Wee neither haue their perfection of sense, nor they more sensuall imperfection then wee.

If I should ascend to the *Starres*; how many *Witnesses*, what *Clouds*, what *Lights* of *Testimonies* should wee finde against vs? To omit the rest till the next oportunitie; wee are *Starres*, not *droppes of heauenly Light*, but *falling Starres*, grosser *Exhalations*, eleuated like *Smoake*, and shining a while with that *Fire* which burnes vs, but suddenly makes vs returne to the *Earth* in stinking *Gellies*. We are *Blazing Starres*, *fierie Comets*, portending, nay intending and extending *Miserie* and *Mischiefe*

* *Am. 1618.** *Iude 13.*

chiefe to the World: *Ignes fatui*, that pretend a reaching Wit of our owne, not to belecue, regard, or feare such Apparitions, when God sends them, as this last * Winter appeared; and some drierie Effects haue already appeared also, in terrible confutation of our Vanitie. We are *Wandering* * *Starres*, wandering and vanishing from euerie good way: not as the *Planets*, constant in their Wanderings, which for the Worlds greater good, are both moued with the Worlds Wheele, and haue besides a peculiar Motion of their owne; but in a singularitie of selfe-willed Pride, wee hold a constant wandering from God, from our Neighbours, from our selues

scelus (so the Prodigall Wanderer, at his Repentance, is first said to * *haue come to himselfe;*) an inconstant wandering in and with the World (*Euerie Man for himselfe;*) haue a Motion of our owne, for our owne: As for others, *Non si fractus illabatur orbis*, let God care for all, or the Deuill take all, it is all one, for One is All, to vs. *Fixed Starres* are herein Emblemes of Mans Vanitie; they shine not, but in the Night: like many Swine, Men I should haue said, which haue good *Wills*, but ill *Deeds*, then begin to thinke of liuing, when they cease to liue; to shine then, when they can shine no longer.

* Lu.15.17

We are ambitious to mount

vp

* *Simocat.*
l. 4. c. 8.

*Text. de re-
surrect. car.*

vp (foolish *Phaetons*) to the Sunnes Chariot; and *(Xosroes*, the Persian, vaunted himselfe, * *Eternall, a God illustrious, that did arise with the Sunne, and gaue Eyes to the Night.* But if we any thing resemble the *SUNNE*, it is in his *Spots*, which later *Perspectiues* haue found in him. As for his *Eclipses*, the sight of Man, not the Bodie of the *Sunne*, is eclipsed by the *Moones* interposition; in his Nocturnall absence, he sleepest not in *Thetis* Lappe, but enlightens another Hemisphere, and renewes his Light to vs (not to himselfe) euerie Morning; *Interficiens mortem suam Noctem* (they are *Tertullians* words) *rescindens sepulturam suam tenebras, haeres sibimet existens.* But

But our Night is buried in irre-
couerable Darknesse, as * *Catul-*
lus pitifully lamenteth; and when
our Sunne is once set, wee must
 sleepe an euerlasting Night.

The M O O N E may seeme
likest to Man; but, *nec ipsa Luna*
tam Lunatica, our Lunacie is
more then Lunarie, a perpetu-
all Vanitie. That, is accounted
* *Terra Ætherea*, an opacous
substance; but it is very capable
of Light, and continually shines,
though with a borrowed Light:
but we are altogether base and
earthly; not onely darkened in
our *Cogitations*, but (as euill doers)
hate the Light. That, diffomed
with Inequalities; we, deformed
with Iniquities: that, eclipsed
with euerie interposition of
V Earth;

* *Solea occi-*
dere & redi-
re possunt.
Nobis cum
semel eccidit
brevis lux
Nox est per-
petua una
dormienda.
Catull.

* *Macrobi.*
in som. Scip.
l. i. ii.

* 1. Theff.

5.5.

Earth; we, with euerie hope of Earthly Commoditie : that, a lesse Light, and *rules the Night*; wee, are *Children * of the Night and of Darknesse*, altogether vn-ruly : that, hath euerie day a new Face, and is renewed after euerie Change ; wee are constantly inconstant, and withall, obdurately impenitent. But what doe I thus parallell Man with this Queene of the Night, Empreſſe of Starres, Ladie of Seas and Moisture, Mother of Moneths ? Or with that Heart of the World, Eye of the Vniuerſe, Gemme of Natures Ring, Lord of Heat, Vice-roy of Nature, Prince of Life, King of Lights, Monarch of Dayes and Yeeres ? If we search the whole World,

Vanitie

Vanitie will be found in it all:
But Man is a world of Vanitie,
not in the World to be parale-
led; onely the *Deuill* can match
vs, and doth dayly ouer-match
vs, to make vs euerie day vainer
then our selues; and if it be pos-
sible, then himselfe too. And
thus is Man *Uniuerſa Vanitas*, an
Vniuerſe and world of Vanitie.

CHAP. XXXI.

*Mans Vanitie examined in all Præ-
dicaments, and found a meere
Transcendent.*



Thers read it * *Omni-
moda*, in euerie Mood
and Figure, in euerie
Prædicament of Vanitie; alto-
V 2 gether,

* Trem. &
Iun.

gether, euen in all Prædicaments together; and beyond all, a meere Transcendent of Vanitie. Man, built for an House to the Almighty, is now a Temple to Mammon, or *Mauzzin*, or whatsoever other Idoll or Deuill, Vanitie shall coniuere into him. His *substance* is not substant and permanent, but fluid, and flitting, a very thorowfare; naturall Heat (like a Candle, as is said) liuing with the consumption of its sustenance, and consequently, of it selfe: our Life it selfe kills vs; nor can the supply by Food, hold out long: wee, whiles wee liue, are like running Streames, euer the same Riuer, neuer the same Waters. Mans goodly Proportion and *Quantitie*

tie is, sometimes in Act, alway in Possibilitie, subiect to Disproportions, by Dwarfishnesse, Swellings, Witherings, Contractions, Conuulsions, Distortions, Stripes, Wounds, Bruizes, and other externall Violence. His *Qualitie* is feeble, sickly, of diseased Complexion and Constitution; he is the very Complexion and Constitution of *Disease*.

As for *Relation*; how can he haue a Being by himselfe, who is fallen from the Absolute and Eternall *Being*? How can he be defined or vnderstood spiritually, but with reference to that *Serpent*, whose Seed he is? Mans Relation to GOD, is as of a Traitor to his Prince; to the *De-*

will, as of a Slaue to a Tyrant; to himselfe, as of an Image and lifelesse Statue to that Originall Man: in himselfe, the Soule and Bodie are Relatiues; this, the Organ of that, and that, the Act or Enelechie of this. But how, doth the Organ play vpon the Master, and (the * hardest of Hardships) makes him ridiculous? His Wits & Strength must make sport to the Senses, like blind * SAMSON to his Lords the Philistims. Sense is an imperious Mistresse, Potens, Procax, Proterua; still calling, * Da mihi, & adfer mihi, nihil habere Religio est dicere; euen where Religion brings a Prohibition, in this Court it is not admitted.

The

* Nil habet
infelix pau-
erius du-
rim in se
Quā quod
ridiculos
homines fa-
cit. Iuuen.
* Indg. 16.
25.

* Terent.

The Soule (poore Soule) glad when he can please, is for all his seruice rewarded like *Zedekiah*; hath the *Title of a King* still, but his ^c *Citie is broken vp* by the lustie Chaldæans. (*He that* ^d *hath no rule ouer his owne spirit, is like a Citie that is broken down and without walls*) the men of *Warre* flee away by night (in this mist of turbulent confusion, the *Affections* are transported) and scattered from their Master, *in the Plaines of Iericho*, which was the richest soile of that Land (the pleasures of sensualitie) there is the King taken by the Forces of *Nebuchadnezzar* King of Babylon (a type of the Tyrant of Hell) who *slayeth his sonnes* (strips him of all his seeming good works and ex-

c Ier. 52.
7. & seq.
d Pro. 25.
28.

cellencies) *puts out his two eyes* (the Vnderstanding and Will) *binds him in Chaynes* (of a guiltie Conscience) *imprisons him in Babylon* (keepees him Sinnes close prisoner in confusion) *till the day of his death*, when the Body being dead, the Soule endureth a second death.

What our *Actions* must needs bee, is hence apparent, meere vanities, Nullities, as is said of the acts of Prisoners; whether they be immanent or transient, naturall or voluntarie, belonging to the Body or the Soule: which bring vpon vs the infirmities of Naturall, impieties of vnnaturall, a World, a Hell of preternaturall *Passions*.

c Gen. 47.
9.

Our *Time* is but short, *c Few*
and

and euill are the dayes of our Pilgrimage, a short day and much worke: A short course from the f Graue of the Wombe, to the Wombe of the Graue. Orimur, morimur, finisq; ab origine pendet: Genesis goes before, and Exodus is the next. Nay, Genesis and Exodus are Twinnes in this Scripture of Mans mortalitie. g Omnia orta occidunt, auctaq; senescunt: Neither doe we begin to dye in our last and fatall sicknesse, but rather end and consummate that which began with our selues; & so long as wee haue liued wee haue dyed, our Dayes decreasing by their increasing, their growth being their diminishing. This is our confusion and vanitie. An Infant growes to be

f M.S.

g Salust.

be a Man, and growes withall neerer to death, the time of his life and humanitie thereby decreasing.

Our *Place* is the Earth, not Paradise, perhaps a Prison, nay, without hap or happinesse, the Body is the Soules Prison; that I mention not that Hell-darke Prison of the Graue, nor that darke Hell-Prison of the Damned. Such is our *Scite* and *Position*, whether wee regard the whole or parts; a reeling House inconueniently situate, both in regard of want and store, wanton store corrupting it, & store of want destroying it: Our *Elements* hellishly affected, Concupiscence as a *Fire* kindled from Hell, and burning to Hell; not
in

in the Chimny, but in the Roofe,
and in all parts of the House: the
Aire we breathe in or out, is in-
fection to, and from, others: our
Waters are deepe where no
ground is, miseries ouer-flow-
ing the Soule: our *Earth* is that
which was accursed to vs, to
bring forth *Thornes and Bryers*;
or rather, *Our Earth* is that,
which eates vp vs with a fatall
morsell in the graue: For *Neigh-
bourhood* we haue Men as vaine,
as vnneighbourly as our selues;
these, with Death, Sinnes, and
Deuills, hold this House in a
continuall siege: the *Soile* is a
quagmire or quick-sands, wher
the House sinkes into her owne
foundations. And lastly, for the
Habit, the last of the Predica-
ments,

ments, wee make it not the last of our cares, yee haue had too much of it already. Once, Man is vanitie, *Non ens*, a transcendent quite beyond all Predicaments, beyond what can bee spoken or thought : his Body is as the Body, his Soule as the Soule of VANITIE : his confusion can scarfly bee ranked in any order, yet what the Scriptures speakes of him, giue mee leaue to say, and therein to obserue the steps of his wandrings, the degrees of his Retrogrades and Vanishings.

CHAP. XXXII.

Mans Degradation; the order of his inordinate Retrograde, considered

dered in threescore ſeverall ſucceſſive deſcents and degrees of Degeneration, according to the Holy Scripture; Firſt, that Man is a diminutive of Himſelfe, and degraded to a Beaſt.

MAN is vanitie; a ſhort Sentence, but not eaſily vnderſtood, except wee trace him from the dignitie of humane Nature, by a long perambulation to his preſent miſerie; wherein our Method ſhall bee to Degrade him from himſelfe, alongſt and beneath all other rankes of Sublunarie, Earthly Creatures, obſerved in their ſeverall ſubordinate *Classes*: that as ^a Plato hath ſaid, in regard of his effieience or perfect ma-

^a Plato in
Timæo.

making, τὸ γὰρ τὰ πάντα ἐν αὐτῷ ζῶα
 περιέχον μέλλοντι ζῶει. πρέπον αὖ εἶναι σχῆμα τὸ
 περιληφὸς ἐν αὐτῷ πάντα ὅποια σχήματα : It
 was meete that that Creature
 which should haue all Creatures
 contayned therein (in his Soule,
 supernaturall ; naturall, in his
 Body) should bee made in that
 Figure, in which all Figures are
 comprehended : so wee may
 consider, in Mans fall, his defi-
 ciencie and degradation into &
 below the natures, effects, de-
 fects, vanities of all Creatures
 from the Beasts downwards; &
 bring him by the *Ariadne* in
 Clew of Scripture, thorow this
 confused Labyrinth of Himself,
 to set the true *Quantum*, the true
 poize and price vpon himselfe;
 that as *Dauid* admired his feare-
 full

full and wonderfull making, wee may doe it in Mans fearfull and wonderfull marring.

Man is the diminutive of himselfe, the crumbling mould, the vanishing dust of Man. And wel might ^b *Adrian* in his Swan-like fatall Song quauer himselfe on the trembling Treble, *Animula, Vagula, Blandula, Pallidula, Rigida, Nudula, &c.* Man being so farre demolished and diminished. He is not a *God*, as that lying Serpent promised; hee is not a Man; hee is *Homuncio* or *Homunculus*, and not *Homo* (tho *homo, ex humo*, be no great matter) not *Adam* as God made him, but generated corrupted Man, such an one as the Scripture in disgrace calls ^c *Ben Enosh* (as

b *Al. Spart. Adrian.*

c Pl. 144.3

(as is before obserued) the *sonne of miserable Man*: for as Man tasted (so some conceiue) the forbidden fruit before any other, so himselfe was miserable, false, exiled, before hee participated that blessing to haue a sonne. And euery *Sonne*, euery Child, borne vnto Man (as if Nature still preached our fall, & would let vs see how farre wee are ruined and diminished from that originall Man in qualitie) is in quantitie of Body, and abilities of Minde, a meere diminutiue indeed, a little silly Infant.

- Man is now not *Homo*, but
- * I. *Homulus. Homulus? Ho!* be not so prodigall, hee is one syllable shorter, *Man is vanitie*, vanished, only * *Mulus* remaynes.
 - * 2.

A MULE is a Creattire which the Creation knew not, a Beast which G O D made not; *Anah*^d was the man that *found Mules in the Wildernesse, as he fed his Fathers Asses.* Mules now are found in Cities, where *Diogenes* could not finde a man: the *Deuill* hath found a Creature which God created not (*God made Man righteous*) a *sinfull Man*, a very Mungrell, halfe humane, in that he is borne of a Woman; halfe brutish, in that his masculine parts are base and seruile; herein a Mule, in that, Effeminated, hee preferres his Body to his Soule; the Flesh to the Spirit; Appetite to Reason; Womanish fancies, lusts, fashions, to masculine wisedome, courage,
 X vertue;

d Gen. 36
24.

Ecc1. 7.
29.

f Gen. 49.
14.

vertue; the Feminine Parent to the Masculine. The Soule participates of the Assē, the Body of the Mare; this domineereth and (as if it were the Nobler) makes the other inherit *Issachars* blessing, ^f *A strong Assē, couching betweene two burthens, to bow his shoulders to beare and become a servant to Tribute, that is, Sinne in the mortall Body raignes ouer the Soule, and makes it pay tribute of Obedience to the Deuill: except we make the Deuill himself, the basest & vilest of Creatures, the Father, and the Flesh (the corruption of humane Nature) the Mother, of Him, who thus bred, becomes in participation of both, a Deuill manifested in the Flesh, as we shall anon see.*

How

Howeuer, vniust Man is iustly compared to the *3 Horse and Mule that haue no vnderstanding. Euery Man is a ^h Beast in his knowledge*, saith *Jeremie* (euen in that wherein hee boasteth his greatest excellency aboue Beasts) not a docible and strong Elephant, not an Innocent and vsefull Sheepe, not a goodly *Zebra*, laborious Oxe, or any of the best bred Beasts, but a barren Mule. And Mules also are seruiceable, if well managed. But Man is an vntamed, vnbroken Beast, as naturall ⁱ brute beasts, are naturall men, made to be taken and destroyed; the Oxe knoweth ^k his Owner, and the Asse his Masters Crib, but Man (saith that former Scripture) is like that

g. Ps. 31. 9.

h. Ier. 10.

14.

i. 2. Pet. 2.

11.

k. Eccl. 1. 3.

1 Pf. 32. 9.

Mule which hath ¹no vnderstanding, whose mouth must be holden with Bit and Bridle, lest he come neere thee; like the ^mBeasts that perish, and are vnprofitable.

m Psa. 49.
20.n 2. Sam.
18. 9.

Wee are like *Absaloms* Mule, that hanged his Master: his ⁿMule that was vnder him went away, & left him hanging; a fit Embleme of Sinne, which brings vaine Man into inextricable Thickets, and leaues him there to hang; a mysterie of Man, which did not simply leaue his Master & went away, but plotted & executed it, hanged him (who came to saue him) on a Tree indeed; euen we no lesse by our sinnes, then those miscreants the Actors by their hands.

CHAP.

CHAP. XXXIII.

Mans degradation beneath all profitable Beasts; comparing him with Beasts unprofitable, infectious, wilde, and beasts of prey.

MVles are yet reputed among Beasts, which with labour may be framed to humane service. Man is of a worse kinde (I will not borrow of the Poets, *Circes Swine*) in Scripture wee finde men are not *Muli*, but *Mali*, *Malle Bestia*, as *Epimenides* said of his *Cretans*, yea that whole Verse^a may be a Commentarie to this Text, an Epigram of mankind, *ἄνδρες αἱεὶ ψεύσαι, καὶ ἀπίστα, γαστέρες ἀπυαί.* Men are *alwayes ly-*

a Tit. I. 12.

* 3.

b Ps. 80. 14

c Cant. 2.

15.

ars (our Text phraseth it, *altogether vanity*) *euill beasts, slow bellies.* *Euill beasts* * we account *Foxes, Badgers, Polcats,* and other *Vermine*, which are not for mans seruice, nor able to assault his person; but doe harme continually to him in his *Lambs, Pullen,* and other more profitable Creatures: so many which cannot play (*Aper de sylua*) the ^b *wild Bore* to waste the *Vine*, yet play the ^c *Foxes, the little Foxes* to spoile the *tender Grapes*; whom by tyrannie they cannot oppresse, by fraud they will circumuent, supplant him in his goods, or good name at least, if they cannot reach his life. But thither doth the word *imple*, and thither doth the wickednesse of *Man*

Man reach also. The word signifies not a beast simply, or simple beast, but such as is ^d venomous, or wilde, or both.

We are all these, venomous; * as mad Dogs; not barking Curs, or such whose biting hurts, according to the quantitie; but of qualitie venomous and mortal, a poyson as bad as that of Aspes. Some are ^e Heathen Dogs, some sleeping, ^f greedy, dumbe Dogs; false ^g teachers are barking dogs; Persecutors biting, both mad dogs. The Best of Men complains of men, ^h Dogs haue compassed me, the assembly of the wicked (ye haue the interpretation) haue inclosed me; they pierced (behold their biting) my hands and my feet: and that it was a meere

X 4 mad-

d Feram &
veneno ob-
noxiam
best. fig.
Diof.

* 4.

e Mat. 15.
26.

f El. 56.

10, 11.

g Phil. 3. 2.

Mat. 7. 6.

h Ps. 22. 16.

madnesse, and not the feritie of their Mastiue nature alone, consider his innocence and their whole behauour. *Pilate*, protests his *innocence*, and therefore hee will whip Him; hee *washeth his hands* as innocent, and yet condemnes Him; preferres *Barabas* before Him; intitles Him a *King*, and yet executes Him with a ⁱ *seruile* punishment; beleeues the Souldiers that said, Hee was *stolne away* whiles they slept: as if men can tell what is done, and by whom, in their sleepe. What greater madnes? and yet a greater appears in the Priests, Pharises, & Iewes, for whose satisfaction *Pilate* did it.

But Dogges are Domesticall
Crea-

i So the
Crosse
was called
*seruile sup-
plicium.*

Creatures; and not all Dogges,
nor any alwayes are mad; where-
as all Men are alwayes *oneia*,
Beasts, * *Wild Beasts*, if God giue
not a *renning*, at least a *repressing*
spirit. We call them wild Beasts,
which liue in Desarts, Woods,
and Wildernesses, acknowled-
ging no homage to Man; yea,
which sometimes kill & destroy
him; as Elephants, Libards,
^a Sainos, and many other wild
Beasts: yet is Man worse; for
these onely in their defence, or
being prouoked, are vindica-
tiue, rather then cruell; but of
Men, how many are not vindi-
catiue alone (wherein hee is
more beastly then Beasts) but
repay euill for good, as ^b *Saul* con-
fessed of himselfe, or are ^c *ene-*
mies without cause? There

* 5.

a See my
Pilgrim.
l. 5. c. 1. &
l. 8. c. 2.

b 1. Sam.
24. 27.
c Ps. 7. 4.

* 6.

d *Virg.*
*Æn. 4.*e *Aug. de*
Ciu. Dei,
l. 4. c. 4.

There are a worse sort of wild Beasts; Beasts * of Prey, which liue on the deaths of such Creatures as they can lay hold on; Wolues, Lions, Beares, ^d *Hircanæq; admôrunt vbera Tigres.* And how many Men liue on Spoile, Rapine, and Slaughter? Robbers, Pyrats, Cutpurfes, Theeues, Curtezans; I had almost mentioned such voluntarie Souldiors, as for Wages and Prey expose their liues to all Quarrels, neyther concerning them nor Iustice, in a more honourable Laticinie. So a Pyrate ^e answered great *Alexander*, demanding why he robbed by Sea; and why doe you (said hee) the World thorow? But because I doe it in a small Shippe, I am called a Pyrate;

rate ; you doing worse with a great Fleet, are called a Generall of Warre. I haue not spoken all this while of the Caniballs and Man-eaters, whereof, how many Nations hath my Pilgrimage related in Africa and America, that by humane death sustaine humane life ? I say, that euen in the ciuillest Nations, professed Christians, yea, forward Professors, wee haue many such wild Beasts, such and worse.

For wild Beasts are kind * to their kind, *Sæuisq; inter se conuenit Urfis*, they prey vpon other weaker and more fearfull kinds. Man vnto Man is a Wolfe, a Lion, a Beare, ^f *atq; orba Tigride peior* ; yea, to those men to whom they professe offices of Charitie and

* 7.

f Iuuen.
Sat. 6.

g Ouid. de
Art.

h 2 Sam. 3.
& 20.

and Kindnesse. In the Art of Loue this is a Lesson, *Tuta & frequensq; via est per Amici fallere nomen*, in the very shewes of kindnesse, Men are Mankind Mandeouering Monsters, they betray with a Kisse, like *Iudas*, and in saluting, kill as ^h *Ioab* did *Abner* and *Amasa*, great Captaines, that had escaped many Battailles of Enemies. Nay, how many, beyond all Belluine crueltie, haue killed themselues! a iust Iudgement, vniustly executed.

Beasts haue feritie, but want subtiltie; and liuing in Desarts, want oportunitie to hurt Men. These haue the sauage Hearts of Beasts, and cunning Braines of Deuills, to make themselues Monsters of Men. And well
were

were it with Mankind, if they were shut vp in Solitudes and seclused humane Societie: I meane the worst Men in the best Professions, the carelesse inhumane Diuine, the daring Emphyrike, the sale-tongued Lawyer, the corrupt Iudge, Latronicall Patron, griping Landlord, fraudulent Trades-man; to whom I might adde, the biting Vsurer, glauering Sycophant, insinuating Seminarie, Statizing Iesuite, dissembling Hypocrite, and that vnneighbourly beastly Incloser, that makes a Parish Desart of Men, to multiplie Beasts. Hence doth the Scripture take vp so manie Complaints, and frame against them so many Indictments, that Men
are

i Mat. 17.
15.

k Soph. 3.
3.

l Pro. 17.
12.

m Soph. 3.
3.

n Ps. 10. 9.

o Obad. 21

p Ez. 22. 25

are Beasts, euill, wild, in ^a *Sheepes clothing*, *rauening Wolues*; the *Grandes*, great Men, and Iudges, not *Iudices* but *Iudasses*, the betrayers of Innocents, ^k *Eue-ning Wolues*, which leaue not the *Bones till the Morning*; ^l *It is better to meet a Beare robbed of her Whelpes*, then a Foole in his folly: ^m *Princes are roaring Lions*, yea, more dangerous (roaring is a *Caueat*) they lye in ⁿ *wait secretly*, as *Lions in their Denne*, to catch the *Poore*: Euen the *Prophets*, which are to be the *Sauours* ^o of *Mankind*, doe often *conspire* ^p in the *middest of Israel*, like a *roaring Lion*, *rauening the Prey*, they deuoure *Soules*.

CHAP. XXXIIII.

Man degraded beneath foure-footed Beasts, to the likenesse of venomous Serpents, and fabulous Monsters.

WE haue not the highest Key of *Oueia* yet (I meane the signification; in the Affects and Effects wee superabound:) For as this Word is generally taken for *wild Beasts*; so more especially for those that are *venomous*, as *Vipers*, and other *Serpents*. I am sure, the Gospell tells vs of * *Generations of Vipers*, which conceited themselues to bee *Abrahams Seed*; and such are all the * *Seed of the Serpent*; to whose viperous

* Mat.3.

* Gen.3.

* 10.3.

rous venomous biting, the flesh of the biting Viper (as in the ordinarie *One'as*, a Word from *One'a* in this sense, deriued) can yeeld no Antidote, but the flesh of the slaine *Mesſias*, * *fore-shadowed by the Brazen Serpent* in the Wildernesse.

* 8.

Thus haue we seene in *One'a*, Beasts; venomous Beasts, as Dogs; wild Beasts, as Elephants; rauenous Beasts, as Lions; and poysonfull Beasts, as Serpents: yet Man is more then any of these; a very * *Monster*, compact of all these in one. Poets tell vs of *Centaures*, *Harpyes*, *Scylla* and *Charybdis*, and I know not what *Chymera's*: Fblers haue their Tales of *Griffons*, *Ruckles*, *Gold-keeping Pismires*, and a world of

of monstrous shapes of men,
Pygmeies, Gyants, Dogs-heads, One-
legs, and the like : both shewing;
that Mans braine is more fertile
of vanitie, then Nature in veri-
tie and varietie. But they still
send vs to the farthest times and
places, that they may not easily
bee conuincd lyars. Wee will
saue your inquirie in old Monu-
ments, and trauels to remote
Habitations and Wilderesses,
and will shew you at home such
Monsters, and that without cost.
Nay, would wee could shew o-
thers then *Pygmeies,* diminutiues
of Men (the Argument of our
present discourse) or *Gyants,*
Braggadachios; swelling with
selfe conceit; or men *headlesse,*
heedlesse, without braine; *Dogs-*
Y *heads;*

* *Mar. Po-*
lo. l. i.
Mandevile.

*heads, spitefully witty; One legged Hoppers, partiall and factious. But (because wee are now treating of monstrous Beasts) all that Poets and Fblers haue deuised of Monsters; the *Ruc's hugeness flying away with a huge Elephant; the double-formed Griffon. Harpyes, Satyres, & Centaures; the triformed Scylla and Chymæra; yea, and Phocylides his Woman, whom he compounded of a Horse, a Swine, a Dogge, and a Bee; are exceeded in one Scripture resemblance of Humane inhumanitie, of Mans monstrositie.*

a *Reuel. 9.*

I omit *Daniels* dreames and other Propheticall Visions tending this way, I only instance in those^a *Locusts*, whose originall

is

is out of the smoke of ^b the bottomlesse pit (Hell-borne Monsters) with faces ^c as the faces of Men, seeming reasonable, learned, iudicious: and they had haire ^d as the haire of Women, more then reasonably insinuating, close, cunning, superfine, in fawning, flattering, glauering; and their teeth were as the teeth of Lyons, vnreasonable biters, renters, deuourers: and ^e they had brest-plates as of iron, and their sound as of Charets and Horses running to battell; tam Marte- quàm Mercurio, armed with word and sword, with both swords, with all arts humane and diuine: and ^f they had tailes like vnto Scorpions, with stings in their tailes, deuillishly tormenting euen the

b Vers.3.

c Vers.7.

d Vers.8.

e Vers.9.

f Vers.10.

g Hor. de
art. Poet.

h Alcasar
& Rib. in
ap. 9.

very consciences of men. A Man, a Woman, a Lyon, an armed Souldier, Horse, Charret, and a Scorpion, all conflate and shuffled into one! I will not say with Horace of his Monster, which *turpiter & atrum Desinat in piscem Mulier formosa supernè. Spectatum admissi risum teneatis amici?* Anger is fitter then laughter; Man himselfe is this Monster, and these Locusts are men (so far I am sure the Iesuites^h themselves will guide vs in the interpretation, though that Booke hath *as many mysteries as words*) and euery Man hath the natural seed in himselfe of any iniquitie that is in any Man: hee is naturally capable thereof (*Nemo repentè fuit turpissimus*) and by degrees

grees may grow to it, if God
preuent not. I had almost added
some Papists, and if yee will,
some Iesuites (whose name pro-
miseth saluation) & some Popes
to be such men, whom *Platina*
calls *monstra & portenta & sa-
uiss. tyrannos. Baronius, famosos*
Latrones, Syllas & Catilinas. In-
dulgences sold for future sinnes,
for King-killing; Churches tur-
ned into Stewes, by abuse of
Shrift; ashes cast in a Bishops
eyes, with *memento quia Gibelli-
nus es*, on the day of Humiliati-
on; Treasons, *ordine ad Deum*
allowed, commanded; the poy-
soning of an Emperour in the
Chalice at the blessed Sacra-
ment; sacrilegious murther in
the Church at the Masse, with

*Plat. in Ben.
4. & Chri-
stoph. &
Serg. 3. Ba-
ron. An. 985*

Y 3 this

this watchword, *Sane vs, O Lord*; the Powder-Treason (I now speake of the Devils Master-piece, which himselfe, till hee was so old a Serpent, could not deuise; nor euer had found fit Scholers, except the Iesuites & Iesuited Locusts had vnderaken it) sealed with the holy Sacramēt: many other monstrous massacres and villainies done by men professed *Holy*, confessed *Learned*, in the highest *Mysteries*, and by the holiest *Ministers* of Religion, for *Religion*, against Religion, haue reasonably dismantled these Locusts & Monsters of mankind vnto vs. But Beasts and Monsters are of nobler nature though abused.

CHAP. XXXV.

Mans Retrograde to a Belly, Spider, Idle, Idoll-belly: The Titles, Temples, Sacrifices, Incense, Liturgies, Students, Lawes, Sacraments, Devotions of God-belly.

Et vs goe further (for we are further gone) the Verse addes, *γασίπας ἀργύρι.*

Men are become *Bellies* *, they are not so perfect as perfect Beasts, euen the imperfectest and worst among them; they are but *Bellies*, a part, the worst part, of the worst, *cruellest*, and most venomous beasts. Wee are all bellies, as if *Arachnes* Metamorphosis were common to all men, and our fall had transformed vs into * *Spiders*, which

* IO.

a El. 59.5.

* II.

Y 4 are

a Isa 59. 5.

are little else but belly. Men also are ^a accused to hatch Cockatrice egges, and weaue the Spiders webs, fine, vnprofitable, catching snares.

b Vid. Met. lib. 6.

* 12.

* 13.

But Spiders bellies are yet more vsfull; *Catera* ^b venter habet, *de quo tamen illa remittit Stamen*: their bellies yeeld matter to their webs which sustayne them; wheras our bellies yeeld nothing but wormes, diseases, excrements, which kill vs. Our Bellies are ^{*} *slow*, saith that Verse, idle bellies, liuing on the sweat and labour of the other members: *slow*, said I? Nay, that were a benefit; little worke, little meate: but these can so ^{*} *quickly deuoure* all that all other members (the Caters & Purueyors) can

can bring in, that *Iudas* his purchase, *Aceldama*, is no way comparable: that indeed, a greedie graue, employed to funerall vses, and able, in eight and fortie houres, as is ^c reported, to consume the flesh of any Car-kasse therein buried: but this (^d *Venter impiorum insaturabilis*) in foure & twentie houres consumes many carkasses of Fishes and Fowles, and generally twice a day all the flesh therein interred; so true a Sarcophagus is the belly: so farre beyond the great belly of that great Whale, which spared *Ionah* three dayes; ^c *The belly of bell* (as *Tomas* called that) meerly insatiable. Idle bellies they are to some (*Pinguis aqualiculus propenso sesquipede extat*)
scarsfly

c *Sandys*
pag. 187.
and other
Trauellers

d *Iob* 13.
25.

c *Ion.* 2.2.

fDux Sax.

* 14.

g Phil. 3. 9.

heartily lustering them to goe from the Table till they fall vnder it; and a great Prince ^f in our dayes is said to haue had a large in-let cut in his Table, for admission of his great belly. But these *Idle bellies* are also * *Idoll bellies* Canonized, Deified of the most, *whose* ^g *God is their belly*, as the iealous God himselfe hath complayned: wee are all belly, we are *sonnes of Belial* (Belly-all) indeed.

Madnesse of Man, of Mans idolatrie and vanitie! nothing in thy selfe, in the world, worthier an Apotheosis and diuine honor (if needs thou wouldst idolatrize) then this idle paunch, this *Idoll belly*? yet so it is, so farre hath Man vanished into hellish

hellish fumes, that the B E L L Y
is obserued with all kinde of vn-
righteous rites, and vndeuous
deuotions. Thus the ancient
Ethnikes accounted it among
their Grand Iurie of the *twelue*
greater Deities, among whom
^h *Ceres* and *Bacchus*, leading be-
twixt them *Venus*, were but at-
tributes to the B E L L Y. As for
Priapus, *Stercutius*, *Cloacina*, and
other petty Pieties to the Bellies
Seruitours & Neighbours, Ho-
nestie abhorres their mention.
Temples of all sorts are erected
to this Idoll; *Tauernes*, as Grea-
ter, and as it were, *Cathedrall*
Churches; *Parish-Alehouses* as
Parishionall (and yee shall often
finde them next Neighbours)
household Kitchens, Larders,
Cel-

*h Sine ce-
rere & Bac-
cho friget
Venus.*

i Senec.

Cellars, as priuate *Oratories* and *Chappels* of ease. *Viſtuallers*, *Cookes*, and all the Belly-Puruey-ors (that is, in ſome part, euery Man) are the *Prieſts* in theſe Belly-deuotions. The *Sacrifices* are more then to any other true or falſe God, ⁱ *Quicquid animum volitat, quicquid piſcium natat, quicquid ferarum diſcurrit*; all that Nature hath brought forth, or Arte can deuife, either in phyſike or dyet, are *Sacrifices* to God-Belly: for *Incenſe* hee hath Weſt-Indian fumes, Eaſt-Indian drugges, Aſian and African perfumes. How many ſorts of Wines, Muſe, Syrrups, Milke, mixed Wines, Beere, Ale, Whey, Cidar, Perry, Metheglin, Meade, Oximele, Viſquebath, Potions, Dyet

Dyet drinks, hot and cold Waters (one of them stiled *Aqua Vite*, another *Aqua Cœlestis*) are *Drinke offerings* to this Belly? Is not euery Feast his *festiuall* solemnitie? Euery meale his *Office* or *Liturgie*? And if some more deuoted number their *Canonical* houres; the Belly-Votaries exceed them, *that rise early in the*
k morning to follow strong drinke
and continue vntill night, till Wine
inflame them: that can watch all night in these Orisons, & make one meale a day, excell the Others seuen. How many *Students* in new deuices of Meates, Drinkes, Preserues, Conserues, and other Confections, for which inuentions, the Persian Monarchs allowed great re-
wards,

k Elg. al.

wards, and wherein consists no small grace of our Ladies and Gentlewomen?

Now, lest yee might suppose, that this Belly were a very Idoll, and could doe nothing at all, he hath published his *Lawes, Morall, Ceremoniall, Indiciall*. In the first, *Ede, Bibe, Lude*, and the Ethikes of *Sardanapalus* * are his marrell all *Moralls*. For the *Ceremonies, Bacchanall Rites*, and *Sacraments* (I was neuer initiated in those *Mysteries*) some Drunkard could better vnfold them, and tell you the measures and rules of vnruely and measurelesse Drinking; where, *Vinum moderari, non vino solent*; where euery *Health*, but his owne, is pledged, and that on the *Knee* in

* *Vid. P. Pilgr. l. i. 6. 13.*

in this Sacrament (which, to the true God, in the true Sacrament, by some, supposed the onely true Receiuers, is not onely not done, but Religion is pretended to exclude it from Religion.) If any be offended for abusing so holy names, let him heare S. Ambrose; * *Quid obtestationes potantium loquar? Quid memorem Sacramenta quæ violare nefas arbitrantur? Bibamus, inquiunt, pro salute Imperatorum, & qui non biberit, fit reus in deuotione, &c. Et hæc vota ad Deum peruenire indicant, sicut illi qui calices ad sepulchra Martyrum deferunt, atq; illic in vesperam bibunt:* and so proceeds in detestation of this Vanitie, that Men should esteeme Drunkenesse a Sacrifice,

* Amb. de
Elia & ie-
iunio, c. 17.

fice, and those *Saints* to be pleased with Drinkings, which had serued God with Fastings (It may be a *Quere*, Whether our Churches, dedicated to Saints, had not this originall of their *Feasts and Church-ales*) *Hos homines an vires verius aestimauerim?* sayth that Father, with many things worthie this place, if I feared not tediousnesse.

Ceremonies haue here (as with many in our Church) made me forget *Iudicialls*, and the penalties which Reuellers impose vpon Delinquents in their Art. But this Vice is a punishment to it selfe, and brings Iudgements and Plagues vpon the *Goods, Credits, Bodies, Soules, Lines* of the Obseruants. *Qui luxuri-*
atur

atur vivens mortuus est; qui inebriatur, mortuus est & sepultus; the Bellie rewards his Votaries with Diseases, Short life, Sudden death, and more stinking Carcasses then others. Nebuzar-adan, that burned the Temple of God, is called in the Greeke Translation ἀρχαίρετος, and of some of the Latine Fathers, *Princeps Coquorum*: as if the High-Priest of Idoll-Belly could endure no Temple to the true God in the World. God Belly! as well a shapen Deitie, as the *Umbilicus* of *Iupiter Ammon*. But alas, the Belly, and what Nature hath placed beneath it (*secundum ordinem membrorum, ordo vitiorum*) hath placed Man beneath all perfect Creatures, hath made him a

Z

* Stirpa-

* 15.

Gal. 3. 1.

Hos. 4.

* *Æl. Var.*
bis. l. 9. c. 13

* *Stirpanimans*, a verie Shell-fish, worse then a Tortoise and Shell-Snaile; with Sense onely for Sensualitie, for Touch and Taste; *Venter non habet Aures*, wants the Learning, the reasonable Sense. Idolls indeed, and very Blockes we are (*O insensati*, exclaimed PAVL) *Whoredome, Wine, and new Wine, take away the heart*. These Bellies are senselesse, not able to remoue out of their place, either for Fatnesse, or Fulnesse, or strength of the Liquor, or Sleepe, or Diseases hence arising in Body and Mind; or Imprisonment, the Issue of Prodigalitie. Yea, some hereby haue lost that feeling sense, as * *Dionysius Heracleotes*, whom they vsed to awake from his

his Sleepe, with long Needles thrust into his Flesh, whereof his Fatnesse was not sensible, till they came to the more naturall Flesh.

CHAP. XXXVI.

Man degraded to a Vegetative, and resembled to Trees, Shrubs, Leaues, Reeds, Thistles, Grasse.

His Belly hath Sense; but Men are meere * *Vegetative*, that liue * 16.
to liue, to grow, to send forth
Leaues, Blossomes, Fruit: their
Retrograde is beneath Sense,
they are vanished into Plants;
not profitable and genuine, but
are *Adulterina* ^a *Plantationes*,
Z 2 Plants

^a Wisd. 4.3

b Mar. 8.

24.

c Mat. 3.

10.

d Mar. 11.

21.

e Mat. 7.

18.

* 17.

f Rom. 11.

24.

*Plants which the heauenly Father hath not planted, and therefore to be rooted vp. The best Seers can see no better then that blind Man, which saw ^b Men walking like Trees. Thus wee are Trees (not onely in that naturall vn-like likenesse, whereby Man is said to be *Arbor inuersa*, a Tree with the Root vpwards, because Sense and Motion are from the Head) nor Trees good for Meat, but Trees which bring ^c not forth good fruit, like the ^d fruitlesse accursed Figge-tree; yea, ^e euill Trees, ^{*} which bring forth euill fruit; ^f wild Oliues, very Crabs and Wildings. But Trees, though fruitlesse (as the Cypresse) or wilde, are vsfull in the Wood and Timber which thence*

thence is taken; onely of the
* Vine it is said, *Shall Wood be*
taken thereof, to doe any worke?
or will Men take a Pinne of it, to
hang any Vessell thereon?

But Vines recompence this
in the Fruit, wherewith they are
said, to ^h cheare both God and
Man. Wee are * Wild Vines;
God lookes we should ⁱ bring
forth Grapes, and we bring forth
wild Grapes: These sowre Grapes
set the Teeth on edge; nor can it
be otherwise, with wild Vines:
but otherwise, farre* otherwise
it is with vs; our Vine ^k is of the
Vine of Sodome, and of the Fields
of Gomorrah (whose ^l Plants
beare fruit that neuer comes to
ripenesse; yeeld ^m onely Smoake
and Ashes, saith Iosephus; black

Z 3

and

* 18.

g Ez. 15. 3.

h Iud. 9.

13.

* 19.

i El. 5. 4.

* 20.

k Deut. 32.

32.

l Wild. 10.

7.

m See my

Pilgrim.

l. 1. c. 18.

and dultie within, *Fulcherius*) our Grapes are Grapes of Gall, our Clusters are bitter, our Wine is the poyson of Dragons, and the cruell Gall of *Aspes*. So smoakie and venomous is Hypocrisie and humane Vanitie, promiseth fruit, performeth such as yee haue heard; and euery Man (till Grace metamorphose him into a new Creature) is such a lyar.

* 2I.

n Eccl.7.6

o Lu.6.44

But euen the worst of *Vines* haue the dignitie of *Trees*; but we are base * *Shrubs*; very Bushes and Brambles; like herein, that as the ⁿ crackling of *Thornes* vnder the Pot, so is the laughter of the Foole, momentanie and Vanitie; like herein, that of *Thornes* ° Men gather not Figges, nor of a Bramble-bush gather they Grapes; and

and like herein, that a fire ^P comes out of the bramble, and deuoures the Cedars of Lebanon. So vaine are the greatest, that a base rascally Rauilliack, or beggarly Friar, can with their owne destruction destroy two Great and mightie HENRIES.

But not like herein, that *Trees* and *Shrubs* liue, though but a vegetatiue life; *Men* are withered, fruitlesse, and if the Lord of life addes not a second life, Twice * dead * (it is Saint Iudes testimonie of wicked men) and plucked vp by the rootes. There is hope of a Tree (saith I O B) if it be y cut downe, that it will sprout againe, though the roote waxe old, and the stocke dye in the ground. But what hope of one twice dead

p Iud. 9. 15

* 22.

x Iud. 12.

y Iob 14. 7.

* 23.

z Eccl 4. 8.

and rooted vp? yet is the name of a Tree or Shrub of some dignitie, such as it is: Man is a * *Leafe*, the least part of the Tree, which is parted from the same with least force, a *fading Leafe*; and, *We z all* (the words are the eloquentest of the Prophets) *doe fade as a leafe, and our iniquities like the winde haue taken vs away*. Not a Tree, not a Shrub, not these Dead, not any kinde of Fruit, not the Blossome, but the *Leafe*; nor this in the Bud, not growing, but fading, yea false, yea carried, *carried away*, and that not by Beasts for meate, or Man for medicine, but by the insuiting, carelesse, violent, remorselesse *Winde*! a fit Embleme of Mans vanitie.

Yet

Yet a *Leafe* may glorie of his Noble birth (so many prodigall leaues in their Autumne when they are false, and in their Winter too when they are trodden in the mire, vse to doe) it is descended of a *Tree*: but Man is a * *Reede*; not such as the East-Indies yeeld, which may make Masts for Boats; not a ^a *Staffe of Reede*, as the Egyptians were to the Israelites; but infirme, inconstant, vaine, a ^b *Reede shaken with the Winde*; yea, a ^c *broken Reede* (*Rabshakeh* might haue spoken it of his owne Masters both *invincible Armie*, and his person too, neither able to secure themselues from sudden destruction) whereon, if a Man leane, it will goe into his hand; and
(not

* 24.

a Ezr. 2. 6.

b Mat. 11.

7.

c Eccl. 3. 6.

d Ier. 17. 5.

* 25.

e Iob 8. 11

(not only not helpe, but) pierce it. And ^d *curst is he that maketh flesh his arme.* Reeds are a weake plant, but their yeelding weaknesse (like soft words to an angrie Aduersarie) strengthens & secures them, when strong Trees are by the winds violence throwne downe: Reeds are also of commendable talnesse, & are secured by the deeper Waters and stronger Banks where they grow: Man is baser then a Reede, a very * *Rush or Flagge.* * *Can the Rush* (it is Bildads question, intended of Men) *grow without mire? can the Flagge grow without water?* Mire, the Mother, and the Plant base, disdained for food, and trodden vnder the feet of Beasts; yet are Rushes

Rushes and Flagges knotlesse,
and vsed for strewings; Man is
not so innocent, so pleasantly
greene, hee is of a sharper and
more prickly constitution, a
very * *Thistle*; the *Thistle* ^f in *Le-*
banon, was prouerbially spoken
and made good, by, and on a
King; such was his, such is
Mans pricking and prickling
forwardnesse to offend others,
weaknesse to defend himselfe.

What shall I say more? *What*
shall I cry? & *All flesh is grasse,*
and all the goodlinesse thereof as the
flowre of the field. The grasse wi-
thereth, the flowre fadeth: surely,
the people is grasse. Man is mea-
ner then the *Thistle*; this is shar-
per and higher, then that it may
easily be trodden on, it is natu-
rally

* 26.

f 2. Kin. 14.
9.

g Ec. 40.
6, 7.

* 27.

rally armed; but who feares to tread on the * *Grasse*? Our goodlinesse and seeming better parts make a goodly lustre, dazle our owne eyes with the reflection; yet are they but *Flowers*, not of the Garden, but of the field, not in their Prime, but Fading; nor is this one Mans case, *The people* (the Prophet addes) *is grasse*; surely, *the people is grasse*. Verily (the same in other words) *euery Man at his best estate is altogether vanitie. Selah.*

CHAP. XXXVII.

Mans Retrograde pursued to Flay, Chasse, Heath, Metals, Drosse, Stones: a memorable Historie
and

and Myserie of a Plant, Em-
bleme of Man.



WE are not yet at the bot-
tome, *Omnis caro fœnum*
(so the vulgar Latin)
all flesh is * Hay, not Grasse, nor
Flowres in the fading, but already
faded and vanished from all de-
grees of life, cut downe and
withered. Of all kinds of Grasse,
Corne is the most commodious,
and of all retriments of Corne,
* Chaffe is the lightest: such are
we, not good Corne, not Straw,
no not Stubble (except for the
fire; these serue for Thatch and
other vses) but Chaffe, the worst
of Chaffe, which a the winde dri-
ueth away. But withered Hay &
Chaffe also are good for Beasts;
not

* 28.

* 29.

a Pl. 1. 5.

* 30.

c Ier. 17.6

d Pl. 129.

6, 7.

* 31.

not so (and yet so are wee) the
** Heath^c in the Desart and parched places in the Wildernesse,*
 whereof no Beast hath profit.
 Neither hath Man or Beast
 harme thereby: Man is barren,
 but not barren of trouble, a continuall
domesticall euill, like Grasse
*(it is ^d Davids comparison) * on*
the house top, which withereth afore
it groweth vp, wherewith the Mower
filleteth not his hand, nor hee that
bindeth sheaues, his bosome.

I am descended beneath iust
 patience, but not so low as vniust
 Man, which is iustly degraded
 lower then all vegetables
 (where can hee stay which hath
 forsaken God?) to a lifelesse
 torpiditie. Euen here also it
 were some splendor in Man to
 be

be resembled to Jewels, Gold,
 Siluer, or precious Metals; *Sonne*
c of Man (God speakes it of the
 best Nation among the Sonnes
 of men; *They are all Brasse, and*
Tinne, and Iron, and Lead. Looke
 but to the next words before,
 and the next following, in the
 same Verse, and * *Drosse* encom-
 passeth them: It doth more then
 encompasse vs (with ^f *Siluer*
Drosse ouerlaid) and our very
g Siluer (another Prophet testi-
 fies) *is become Drosse*; so far hath
 the Deuill melted vs into vani-
 tie. So farre? Nay, *Drosse* chal-
 lengeth kindred of Metals, but
 we are * *Stones: Nabal* (is not e-
 uery naturall Man a *Nabal*? Foole
h is his name, and folly is with
him) *his heart dyed within him*, &
 factus

c Ezek. 23.
 18.

* 32.

f Pro. 26.
 23.

g Eccl. 1. 22.

* 33.

h 1. Sam.
 25.

i Ez. 36. 26

k Mat. 13.
2. Cor. 3. 3.

l Ez. 3. 8.

m Ier. 2. 27

factus est quasi lapis, *hee became as a stone.* Till God ^l take away this stony heart, no Man hath a heart of flesh; wee are ^k stony ground, and therefore was the Law written in Tables of stone, to shew how relentlesse we are to diuine impression, remorselesse to our owne good; wee haue made our foreheads ^l as Adamants, harder then Flints, the hardest of Stones, and may iustly say (in another sence) to ^m a stone, Thou hast begotten me. *Durum genus--- Et documenta damus qua finis origine nati.* It is a Poeticall tale that Men were bred of Stones, a Prophetical truth it is, that stones are bred of men, and by infinite grace and power all the children of Abraham are raysted out

out of such stones. Recreate
your selues with a Historie.

I haue obserued in my *Pilgrimage* of the *greater World*, a
Plant growing in Sumbrero,
which, some English (there vn-
der the gouernment of S^r. *James*
Lancaster) offering to pull it vp,
pulled in it selfe, and shrunke
into the ground, as hauing *sense*
of their violence; so occasio-
ning greater violence to finde
out the mysterie. Hauing pluc-
ked it vp, they found the roote
to be a great Worme, which as
the Plant groweth, by degrees
changeth her sense into vegeta-
tion. The growth is out of the
mouth of the Worme, first in a
small Twigge full of greene
leaues, as bigge as a Bay-leafe,

A strange
Tree
See P.
vilg. l. 5.
c. 13.

A a af

afterwards mounting into a tall Tree. Smile not. Before you compare it with *Daphne*, or *Polydorus*, or other Poemes, obserue another as strange a retrograde. Bringing home diuers of these Plants for rarities, the barke being stripped off, they found them altered into hard stones like white Coralls. Behold, three degradations, from a perfect sensitiue endued with locall motion, to a ζώοντιον, a fixed sensitiue; from that, to a vegetatiue, thence to a stone.

I know no cause to denie the historie; the mysterie I am sure is verified in euery Man. Euery Man may say to ^a the Worm, *Thou art my Sister & my Mother*. There is more then Kindred; *Man*^b is a Worme,

a Iob 17.
14.

b Iob 25.6

The Historie of Man.

355

a Worme, and the sonne of Man is a Worme. Yea, the Sonne of God stooping to become the sonne of Man, complaineth that hee^c is a Worm & not a Man. Worms are often bred in the Skin, in the Flesh, in the * Maw and bowels; and at last, the whole bodie putrifieth into Wormes: euen the worst of wormes, ^da Serpent (as some report) being procreated of the marrow in the dead mans back bone: and (a worse then all worsts) the Worme that neuer dies, of the sinfull putrifaction in the Conscience. Yer cannot wee stay here; wee degenerate as yee haue seene in a tedious narration, into plants; (*populus primâ corruptâ* produceth *populus*) our corruption from our

c Ps. 22. 7.

* See my
Pilg. l. 6.
c. 14.

d Lem. de
Gc. Nat.
Mir. l. 4.
c. 12.

first state, hath made the whole People of Mankinde to become ill-planted plants (*populus in fluuijs*) growing in the ouerflowing streames of vanity: yea *populus* is *λῶδς* (as the Greeks more fitly) a lifelesse stone. And if any object humane lineaments and fleshie substance, wee may say that our flesh argues vs of infirmitie beneath stones, and our shape maketh vs like Statues & Images of stone, of which the Psalmist sings, *They e haue* mouthes, but they speake not; eyes haue they, but they see not; they haue eares, but they heare not; noses haue they, but they smell not; they haue hands, but they handle not; feete haue they, but they walke not; neither speake they through their throat.

e Psalm. 115.
7, 6, 7.

throat. So doth *Moses* speake to the Israelites, which were led & fed by signes ^t and great miracles which their eyes had scene, yet the Lord had not ginen them a heart to perceiue, and eyes to see, and eares to heare vnto this day. How often is the same repeated in the new and old Testament? Our *Hands* are as withered, and dried vp to good works; our *Feete* as vn-moueable to the waies of peace and righteousness; our *Tongues* full of ^s rotten speech, but not able to speake a word which is good to the vse of edifying; wee Smell no sweets in the Gospell, though the Name of *Christ* (that is, the anointed) bee an ointment powred out, because of the fauour of his good ointments: in

f Deut. 29.
3. 1.

ε λεγθ
ουπρος.
Eph. 4. 29.

i Gen. 19.
26.

k Antiq. l. 1.
l Wis. 10. 7.

a word, whiles we looke backe to Sodome, wee are with *Lots* wife turned into a ⁱ statue of Salt, that is, a durable Statue; for to this day (to his dayes) it remayneth, ^k said *Iosephus*, and a ⁱ standing pillar of Salt is a monument (saith a better Author) of an vnbeleening Soale. Such Pillars and Statues we are in spiritual sense, not by miracle, but by corruption of nature: but not standing and enduring.

CHAP. XXXVIII.

Mans successiue degradation to Rocks, Bricks, Pot-sherds, Clay, Dung, Sands, Mortar, Dust, Ashes.



WE haue the imperfections, the torpiditie, but not the

the perfection of stones, for strength and beautie in Buildings and Statues. Wee are rather like to rough vnfashioned * Rocks, whence the Builder borroweth not for houses by Land, and whereby the Sea-houses are together with their Tenants vtterly cast away. And thus our Apostle argues, that all which are not the *children of Promise* (a supernaturall priuiledge to the *seede of the Woman*) are like to the sonne of A G A R which *gendereth to bondage*. For, A G A R ^a is Mount Sinai in Arabia, and is in bondage with her children. Now Mount Sinai (as eye-witnesses ^b deliuer) is a hard Rocke of Iron-coloured stone, requiring more then halfe a day to ascend

* 34.

a Gal. 4.
23. & seq.

b Bcllon.
l. 2. c. 20. &
seq.

A a 4 it;

c 2. Cor. 3.

d Ps. 114. 8

c Ex. 19.
18.

it; but in a whole life, these Rocks cannot bee mounted by the Ministers of the Gospell, so like are they to that of Sinai, high in pride, hard in obdurate- nesse, base stone in condition, barren, vselesse to any good purpose: euen the Law giuen thereon, is but the ^c ministration of death, a killing letter, not of it selfe, but by our rocky, deadly disposition. Yea, God ^d turned the Rocke into a standing Water, at the voice of Moses, but the greatest that haue been borne of Women, Boanerges the sonnes of Thunder, haue hammered the Rocks of Mens hearts in vaine, *Duis genuit quos cantibus horrens Caucasus.* Sinai ^c was on a smoke, and quaked greatly; but wee nor
smoke

smoke with ^f indignation at our
selues, nor quake for feare of
Gods indignation (which euen
the Deuills ^g doe) but are more
senselesse then the Rocks; and
had not Christ himselfe become
^a ^h Rocke, and yeelded Water
and Bloud out of himselfe, to
mollifie vs, we had been wholly
incurable; *Cephas* or *Peter*, & all
the *twelue* ⁱ foundation stones of the
new Ierusalem, could neuer haue
made vs fit for that Building.

Wee are indeed worse then
Rockes: they are high, hard, im-
penetrable, impregnable; where-
as the whole Kingdome of Is-
rael and Iuda are compared to
^{*} *a* Bricke or ^k Tyle: These are
made Mappes of their Miserie.
And are not we of neere kind-
red

f 2. Cor. 7.

11.

g Iam. 2. 19

h 1. Cor. 10

4.

i Reuel. 22

14.

* 35.

k Ez. 4. 1.

1 Gen. 11. 3

m 1. Pet.
2. 5.

n Ex. 5. 8.

red with Bricks and Tyles, both made of Earth, the one by Art, the other by Nature fashioned and hardened? The Temple was built of *Stone*, ¹ Babels Tower, of *Bricke*; the New *Ierusalem* ^m, of *liuing Stones*; the *spirituall Babel* is an earthly Citie, built of Bricks, hardened by Fire from the Hellish Furnace; and all vngodly, that is, all Men by nature, are Bricks in this Building of *Confusion*. Such are they, such are their workes: euen like the Bricks which the Israelites made vnder *Pharaoh* ⁿ; a hard taske to be enioyned, *Bricks without Straw*; yet such is the *Law to Nature*, imposing the worke, to which it doth not, cannot enable.

We

We are meaner then *Bricke*; for this is durable: wee are like * *Potters Vessels*, easily broken: *Thou ° art our Potter, and wee the worke of thine hand*, may be spoken of our first and best estate: but we are now fallen, and broken in the Fall; now not *Potters Vessells* (except ^F *Vessells of Dishonour*) but broken *Vessells*, not able to hold any Water of Life, any Happinesse; not *Vessells*, but ^q *Sheards*, whom the *Iron Rodde* of diuine Iustice hath broken in pieces. And although wee may make some lustre of some seeming Vertue, yet are wee and they but as ^r *Siluer drosse*, ouer-layed on a *Pot-sheard*; not *Siluer*, but *Drosse*; not a *Pot*, but a *Sheard*,
vn-

* 36.
o *El.* 64. 8.

p *Rom.* 9.
21.
2. *Ti.* 2. 20.

q *Pf.* 2. 3.

r *Pro.* 26.
23.

vnprofitable, and by nature or art irrecoverable. But Pots, yea Sheards, are hard; in High-ways, and for some purposes, profitable; and *for a Potters Field*, without other Croppe then these Sheards, was giuen as much as ⁱ Christ himselve was sold for: but Man is softer

* *Clay*, not able to endure the Furnace; our Bodies are but ⁱ *Houses of Clay*. S. Paul calls them *earthly Houses* ^u, not so solid, so durable as *Clay*: yea, *he shall perish like his Dung*, saith Zophar^x, comparing Man to

* *Dung*, the most vile, rotten, stinking kind of Earth. Nay, the Earth is Mother of all things, and Dung makes it the more fertile and fruitfull; but Man is

as

f Mat. 27.
7.

* 37.

t Iob 4. 19.

u 2. Cor.
5. 1.

x Iob 20. 7

* 38.

as the * *Barren Sands* : and so
Abrahams Seed is promised to
be as ^y *the Sands on the Sea, and*
as the Starres of the Skie ; in
which, some obserue the first to
be the children of *ABRAHAM*
after the flesh; as Edomites, Isma-
elites, Children of the East, and
carnall Israelites; the other, to
signifie the *Children of the Pro-*
mise, farre fewer, and more glo-
rious. But here wee speake of
Man, as borne of the *Flesh*, and
altogether *Flesh* ; and of such
Salomon speaketh, *A^z Stone is*
heauie, and the Sand weightie,
but a Fooles wrath is heavier then
them both.

* 39.

^y Gen. 22.
17.

^z Pro. 27.
3.

Yet there are precious Sands
enriched with Gold, and other
Sands are not able onely to set
the

* Jer. 5. 22.

a Ge. 11. 3.

* 40.

b Gen. 2.

c Eccl. 12. 8.

the greateſt Ship (the leaſt finnes multiplied, without Repentance, will doe the like to our Soules) but are ſet as bounds to the raging Sea; and *though* * *the waves thereof toſſe themſelves, yet can they not preuaile ; though they roare, yet can they not paſſe over.* Sands alſo are uſed for Mortar; but we *dawbe with vntempered Mortar ; we uſe (as the Builders of Babel) Slime* ^a *in ſtead of Mortar : wee are fruitleſſe, heauie, eaſily diuided ; but not ſtrong & great, as the Sands : wee are liker the* * *Duſt, that yeelds not Mortar, but Myre :* ^b *Duſt was our beginning, and to Duſt* ^c *we are at laſt reſolued. Cur ſuperbis terra & cinis ? We are but Duſt ; not Duſt, not the moiſter, weigh-*
tier,

tier, fertiler Dust; but *the^d Nations* are as *the small Dust* * of the Ballance. Nay, Dust is naturall; but Man is degenerate: the best of Men, in his time, called himselfe * *Dust and Ashes* ^c; Dust, in Originall; Ashes, by Corruption: for Sinne, as a Fire from Hell, hath consumed that *quondam* Originall Man into the Ashes of himselfe; he is now but Ruines, Rubbish, Dust, Cinders, and Ashes.

d El. 40. 15.

* 41.

* 42.
c Gen. 18.
27.

CHAP. XXXIX.

*Man vanished into Smoake,
Darkenesse, Tempestuous
Clouds, Water, Froth, Va-
pours, Sleepe, Dreames; a
Tale,*

*Tale, Shadow, Nothing, lesse
then Nothing.*

* 43.

f Pf. 102.

4.

g 37.20.

& 68.2.

What shall I say? Man
declines to a weaker
Element then Earth,
then Alhes; he is but * *Smoake*.
David puts them together; My
Bones^t (strongest part) are burnt,
my dayes are consumed like *Smoake*;
§ the wicked consume into *Smoake*,
and as *Smoake* is driuen away, so
are they driuen away.

* 44.

h Eph. 5.8

But *Smoake* is seene, though
with hurt to the Sight, but Man
is naturally * *Darknesse*:^h Yee
were once (before Faith) *Darke-*
nesse, sayth that Light and Do-
ctor of the Gentiles: A verie
Mist, grosser then that of Egypt,
possesseth our Eyes so farre, that
our

our works are called the ⁱ works
of Darkenesse, and we our selues
^k Children of the Night, and Dark-
nesse, yea, Darkenesse it selfe in
the abstract. * Clouds and Dark-
nesse ^l are Companions in the
Psalmes, in the Skie, in Man-
kind: onely whereas the Clouds
are Gods Chariots, his Water-pots
and ^m Bottles of Heauen, the
Riuers of God aboue the Fir-
mament, full of Water; Men are
called ⁿ Clouds without Water,
carried about of Windes, yea, as
Windes carrying others; Clouds
and Windes too; Puffes, Blafts,
Bladders of Wind, swolne with
arrogance till they breake, in-
constant, altogether Vanitie:
° Clouds carried with a Tempest,
sayth another, to whom is refer-

B b

ued

i Rom. 13.
12.

k 1. Theff.
5.5.

* 45.

1 Ps. 18. 11.
& 97. 2.
Ps. 104.

in Job. 38.
37.

n Iude 12

o 2. Pet. 2.
17.

ued the Mist of Darkenesse for
euer.

p Ps. 22. 14

* 46.

q Apoc.
17. 1, 15.

r P. Pilgr.
l. 1. c. 18.

Wee must find a lower and
weaker Element; wee are too
high : *Man* ^v is poured out like
* *Water*; and the *Whore* is said
to sit on many *Waters* : and the
q *Waters* which thou sawest (saith
the Angell) are *People*, and *Mul-
titudes*, and *Nations*, and *Tongues*.
Euen *Waters* in their collected
forces are of force, in *Seas*, *Ri-
uers*, *Lakes*, *Fountaines* : but
Man is *Mare Mortuum*, like the
Dead Sea ^r, in which, neyther
Fish nor *Fowle* liueth; in which,
Iordans sweet *Waters* (all good
Blessings) are swallowed, and
irrecouerably lost: Like a *Riuer*,
he is in continuall passing, where
returne is desperate; a standing
Lake,

Lake, corrupting and breeding Frogges, Toades, Serpents, Diseases; a bitter Fountaine, like the Waters of Marah ^f, or of Iericho ^t, Fountains of Death and Barrenesse. But Man is a smaller thing: *The Nations are as a* * Drop ^u of a Bucket, sayth the Prophetickall Orator; not properly a Sea, River, Lake, or springing Fountaine, but Water of a Bucket; not a Bucket-full, or Water in the Bucket, but a Drop, a drop of, yea, off the Bucket, which falls beside it, and is spilt on the ground.

Gutta cauat lapidem, a drop of Water, by multiplied continuance, may weare the hardest Stones, ^x *Gutta excavant Lapides*, sayth Iob, and all parts

B b 2 of

f Es. 15. 23

t 2. King. 2.

21.

* 47.

u Es. 40. 15

x Iob. 14. 19

* 48.

y 2. Pet. 2.

17.

z 1er. 2. 13.

* 49.

a Iude 13.

b Hos. 10. 7

* 50.

of Water are Water, be they neuer so small; but Man seemes *Water*, and is not so much. Many are called * *Wells without Water*, ^y not performing that they promise; ^z *Broken Cisternes, which can hold no Water*. Others are not Water, but * *Fome and Froth*, lighter *Bubbles* on heapes together, ^a *raging Waues of the Sea, foaming out their owne shame*. Euen the *King of Samaria* is by the Prophet resembled not to the Waters, but ^b *to the foame vpon the Waters*. Yea, Man is a lighter Vanitie then Fome and Froth; He and his life, sayth *S. Iames*, are a * *Vapour* (not a Pillar of Smoake, as before) not any visible parts of Water, as here; but

a

a more insensible Exhalation and vanishing substance; a Vapour which ^c *appeareth a little time, and then vanisheth away.*

c Iam. 4. 14

Euen *Vapours* are somewhat in the World; Thunders, Raines, Hailes, Snowes, Frosts, Windes, Dewes, are brought out of this Vapourie Treasurie; and by Stills, Suppositories, Cuppings, they are otherwise made usefull to Man. But Man himselfe is an vnprofitable Vapour, a verie ^{*} *Sleepe* ^d, a kind of Vapour indeed, but the Gaoler of the Senses, and Brother of Death, which robbes a Man of Sense and Life, euen whiles hee hath them: Man is a *Sleepe*, yea, a ^{*} *Dreame*, the vanitie and idlenesse of *Sleepe*; wherein *Sleepe*

^{*} 51.
d Pl. 90. 5.

^{*} 52.

c Job. 20. 8

* 53.
f Ps. 90. 7.

it selfe is asleepe, and talkes idly, as Men vse in a Feuer or Phrensie. Euery Man naturally is thus sicke, is a ^c *Dreame*, which fleeth away, and as a *vision of the Night*. Yet is Sleepe somewhat too (if not in constitution) in restitution; and Dreames are sometimes significations of things to come. Man spends his yeeres (sings the Psalmist) as a ^{*} *Tale* ^f *that is told*. It were hard to define or expresse in speech what Speech is: but a *Tale* is a contemptible terme, for the *vanitie of speech*; and a *Tale that is told* (although in the telling, it might cause some foolish pleasure) is quite vanished, *Nescit vox missa reuerti, volat irrenocabile verbum; ventus & aura ferunt*. All this

not-

notwithstanding ; a Tale, the
vaineſt Tale (ſuch is Mans Van-
nitie) after the telling, leaues
ſome impreſſion, hath a being
in vs, if not in it ſelfe ; where-
as Man is *a* * Shadow : *g* All
our dayes vpon Earth are a Sha-
dow, ſaid Bildad to Iob ; *h* as a
Shadow, David addes, *that paſſe-
th away* ; He fleeth as *i* a Sha-
dow, ſaith Iob, and continueth not :
he is a fleeing, flying, vaniſhing
Shadow, the neereſt thing to
Nothing, an Eclipse and viſible
priuation of the brighteſt Light.

Looke yee that wee ſhould
make nothing of Man ? Surely,
hee hath made himſelfe * No-
thing ; All *k* Nations before him
are as nothing, is *Eſayes* Procla-
mation ; and a Greater then E-

B b 4 *ſay,*

* 54.

g Iob.8.19

h Pf.144.

i Iob.14.2.

* 55.

k Ef.40.17

1 Phil. 2. 3.

m Tert. ad
Marc. 5.

n Beza.

o Es. 40. 17


* 56.

say, Greatnesse it selfe, to bring
Man from nothing, ¹ Exinanivit
se (or as *Tertullian*^m hath it, Ex-
haustit, ~~exhaustit~~) made him selfe no-
thing, or of no reputation, Ex
Omni seipsum ⁿ ad Nihil redegit,
is learned *Beza's* exposition.
Can wee vanish further, lower,
then Nothing? *Esay* answereth,
^o All the Nations to him are counted
* lesse then Nothing. Lesse then
Nothing! a strange *Hyperbole*,
a meere impossibilitie! Nay, no
Hyperbole nor impossibility, nor
spoken only respectiue, and in
comparison of God; witnesse
thy selfe, which hearest the
Word of God, this Word, and
(such is thy vanitie) hearest not,
fearest not; whereas in the be-
ginning God created, that is, made
of

of nothing the *Heauens* and
Earth ; Hee commanded, and they
were made; he said the Word, and
Nothing became all Things.

CHAP. XL.

*Mans retrograde lower then Lesse
then Nothing : Man Vanitie,
and a Lye, with a discourse of
the Lye.*

 Re wee yet at our iust
Quantum ? Alas, what
quantitie, what bounds
hath *Vanitie* ? *The Nations* are
counted to him ! (*Esay* addeth)
lesse * then nothing and *vanitie* ; as
if * *Vanitie* were a degree lower
then *Lesse* then *Nothing*. Our
Lesse then *Nothing*, wee haue
seene

a *Vbi sup.*

* 57.

b A&. 5. 39.

c 1. Thes.

5. 19.

d Eph. 4.

30.

c A&. 7. 51

seene in not hearing, not obeying; sinnes of Omission; Wee are *Vanitie*, & vanished further to sinnes of Comission, and are ^b *Fighters against God*, ^c *Quenching*, ^d *Greening*, ^e *Resisting his holy Spirit*. And thus (the Scripture lighting vs all the way) by almost threescore seuerall steps and degrees, are wee vanished and descended from *Man* to *Vanitie*, both mentioned as the subiect & predicate in the Text; the *Copula* is missing; not without a mysterie (as we shall after see) for what one Verbe could ioyn together things that haue such a *Gulfe*, such a *Dungeon* & disproportion betwixt them, that from the *Quondam* Man to the present rubbish, yee must

must haue neere threescore descents; Nay, yee shall see more; more, if *Vanitie* would let you see them.

But our Text goes lower, and so does our Degradation; that accuseth Man in his best estate of being altogether Vanitie, as if euen in Vanitie it selfe were degrees. Let *David* be his owne Interpreter; Surely, *Men of low degree* (yee read his Declaration, or Inditement) are^e *vanitie*, and *Men of high degree* are a * *Lye*. A *Lye*? a terrible word indeed! but hee which spake and writ it, feared not disdayning & *Goliath*, which defied the Armies of *Israel*: he cut off this Champions head with his owne Sword. And with thine owne Weapon, vaine Challenger,

f Ps. 62. 9.

* 58.

g 1. Sam.
17. 10.

lenger, will he destroy thee, and turne the *Lye* downe thy throat. Thou art a *Lyar*, that hast not omitted duties, and committed villainies alone, but hast done this *contrarie to thy Oath of Allegiance*, contrarie to that Sacramentall Pledge, wherein by solemne *Baptismall Vow*, thou vnder-tookest to Fight vnder Christs Banner against all enemies, and hast taken pay of him all thy life: yea thy life it selfe is his pay, for this purpose. Thou art not onely an enemy now, but a *Traytor*, a perfidious, periured, the worst of enemies, a *Lyar*.

And indeede I maruell not, that a *Lye* is so hainously taken by our *Magnifico's*, which hath
such

such a super-superlatiue place in
impictie; but our Gallant Spi-
rits haue neither Wit, nor Lear-
ning, nor Religion, to deriue
it so farre; They imitate ^s the
French, and these their Master
Francis the first, which out of
enuie & rage gaue the Lye to-
gether with a challenge to the
Emperor *Charles* the fift: where-
as before, it was iudicially giuen
in cases deseruing death, to bee
tried by *Combate*, the Defendant
pleading not guilty, by giuing
the Accuser the Lye. Hence so
many deaths by *Duels*, whiles e-
uery priuate man wil proue him
selfe a Lyar and Murtherer too,
the most genuine *seede of the*
Serpent; a Lyar to God in his
Baptismall Oath (wherein he de-
fied

g *S.W. Rel.*
Hist. l. 5. c.
3. *S. 17.*
f. 2.

fied these defyings) rather then Man should tell him so, or call him so.

h Pf. 146. 4.

A Liar? nay a *Lye*, in the abstract; for whiles ^h *all his thoughts perish*, and his whole life is Hypocrisie, Simulation, Dissimulation, and yet (to make God himselfe a Liar) promiseth securitie & saluation to himselfe, what is he (which is nothing els) but patched together of Lies? but (notwithstanding all his *Trulies & Verities*) a true, meere, and very *Lye*? I had here ended, if *David* had not enforced it and mee further: *Vanitie* spoken of *men of low degree*; a *Lye* giuen to those of high degree, is not all; it followeth, of them both, of all men; ⁱ *to be laid in the ballance,*
they


i Pf. 62. 9.

they are altogether * lighter then
Vanie.

* 59.

CHAP. XLI.

How Man is lighter then vanitie.

 Mission, Commission,
treacherous perfidious-
nesse, wee haue had be-
fore, whereby Man is lesse then
nothing, Vanitie, a Lye. But wee
are lighter then Vanitie, when we
are not peruerse alone, but per-
uerted; when sinne is by iust
iudgement made a punishment
of sinne, and we hauing before
sold our selues to worke ^a wicked-
nesse in the sight of God, and being
past ^b feeling, haue giuen our
selues ouer vnto lasciuiousnesse, to
worke

ar. Kin. 21.

25.

b Ex. 4. 19.

d Pl. 5. 4. 5.
 c. 1. Ioh. 1. 5.
 f Not only
 S. Auguſt.
 Ench. &
 con. Iulian.
 and the
 Ancients,
 but Vega,
 Suarez, Pe-
 rerus, Ca-
 nus, Bellar-
 mine him-
 ſelfe, Caietan and A-
 quinas, &c
 for ſub-
 ſtance as
 far in this
 point, as
 Caluin (ex-
 cept in
 termes)
 as we, al-
 together.
 Vid. Cal. in
 Iac. 1. Veg.
 l. 2. c. 15.
 de exp. Con.
 Trid. Suar.
 in Op. Theol.
 l. 1 c. 2. Per.
 in Gen. 18.
 S. Can. Loc.

Com. l. 2. c. 4. Aquin. in Rom. 9. Bel. de Am. Gr. l. 2. c. 13. Vaſq. in
 Tho. 1. 2. q. 79. Caiet. ad 2. Reg. 12.

worke all vncleanneſſe, euen with
 greedineſſe, are giuen vp by the
 iuſt ſentence of God himſelfe to
 vile affections; when Pharaob
 hath hardened his owne heart
 in his owne malice, God doth
 further harden the ſame in Iu-
 ſtice. Non Deus ^d volens iniqui-
 tatem, tu es: Odiſti omnes qui ope-
 rantur iniquitatem, DAVID ſings
 of him; Hee hateth the wicked
 and their wickedneſſe: God ^e is
 Light, & in him is no darkneſſe at all.

But he that commanded the
 Light to ſhine out of darkneſſe, can
 declare ^f his owne Iuſtice in the
 iniuſtice of Man, and by his
 Almighty Power, knowing how
 to bring good out of euill, doth
 permit euill, which altogether

againſt

against his Will could not be. He
concurrerh with that *generall* help
(without which nothing is able
to liue or moue) but to the act,
not the sinne, naturally, not mo-
rally; he doth not infuse malice,
nor doth in these cases *infuse*
Grace; yea, hee *with-draweth*
grace giuen; inward and out-
ward light, and taketh away for
vnprofitable and rebellious ser-
uice, the Talents formerly com-
mitted (*And may he not doe with*
his owne what he will?) Hee lets
loose Satan (as a Hunter, saith
Bellarmine, lets his Dogge loose
on the Hare) He also *giueth good*
things, which to the wicked are
occasions of euill, turning grace
into wantonnesse. And thus the
Law made against sinne, is an

g Rom. 7. 8

h 2. Sam.
17. 14.

occasion to sinne, which taking
 occasion by the Commande-
 ment, saith Saint PAUL, ^s wrought
in me all manner of Concupiscence ;
 and lastly, doth effect his owne
 good Will by the bad wills of
 wicked men; ruling, disposing,
 ordering, not causing or work-
 ing any euill; & opening a way
 rather to one euill then another,
 as in *Absaloms* following *Hushais*
 counsell then *Achitophels*, ^h *That*
the Lord might bring euill vpon
Absalom. As a Horse-man dis-
 poseth a lame Iade in iourney-
 ing; a Scriuener his bad Penne
 in writing, Nature the pure
 beames of the Sunne shining
 on a stinking Dunghill. or Car-
 kasse; the Physician, the Vipers
 poysons in medicines; so and
 more

more then so, can the Infinite-
nesse of Wisedome and Power
(not permissiuelly alone) dispose
wicked men and their wicked-
nesse, as he did *Pilate*, *Iudas*, and
the *Iewes*, in crucifying Christ,
to the glorie of his owne Name,
the good of his Church, and the
punishment of the Actors them-
selues. So *Victorinus* saith, Hee
giues the order, not the corrup-
tion : euen as, saith *Basil*, the
Physician vseth the Vipers poy-
son to medicinable purposes.

Once, the *Deuill* is a ready
attendant, as appeares in *Ahab*
and *Iob* : and what things are
not competible to the Iudges
person (for how can Light cause
Darknesse?) this Officer and
Executioner is ready on the
Cc 2 least

i i. Kin. vlt.
Iob i. & 2.

least permission (which yet hee can do no further then iust commission) to execute. And wo, a thousand times wo to that Man, who is thus in diuine Iudgement permitted to Satan, committed to this Iaylour and Hang-man, for former sinnes and present impenitence, to be giuen vp to a future *reprobate sense*; and by Satans stratagems to bee so bewitched, as without feeling, yea with great delight, to walke the broad way that leades to destruction, to bee whirled & wheeled in the Maze of death and damnation; in a word, by fulnesse of sinne, to haue his sinnes punished to the full.

CHAP.

CHAP. XLII.

*Man a Deuill, and in some respects
worse; of the last Iudgement
and Hell.*

MAN is not onely lighter
then *vanitie*, but is now
out of all humane na-
ture Metamorphosed to a * De-
uill. *Haue* ^a I not chosen you twelue,
and one of you is a Deuill? Hee
spake it of *Iudas Iscariot*; but to
the *Iewes*, to all men, which
doe ^b the lusts of their father, which
lye, and doe like wickednesse,
Yee are of your father the Deuill:
And ^c in this the children of God
are manifest, and the children of the
Deuill, *Whosoever doth not righ-
teousnesse, is not of God.*

* 60.

a Ioh.6.70

b Ioh.8.44

c Ioh.3.10

Man turned Deuill! a stranger
 Metamorphosis, then euer *Py-*
thagoras or the Indians dreamed
 of: yet Man sustayneth some
 accusations of vanitie and villa-
 ny, whereof the Deuill is not
 capable. I omit the things be-
 fore mentioned, that Man hath
 bodily aduantages, & vseth them
 to Drunkenesse, Whoredome,
 Gluttony, Lazie sleepinesse, &
 a world of worldly wickednesse,
 in Couetousnesse, and sensuall
 vanities, where-from our Temp-
 ter himselfe by his spirituall Na-
 ture is more free. Satan is ^d not
 diuided against Satan, his king-
 dome is at vnitie in it selfe. But
Homo homini Demon, Man is a
 Deuill to Man; *Kingdom* against
Kingdome, *Nation* against Na-
 tion

d Mat. 12.
 25.

tion in hostile Warres: yea, the same Kingdome is often rent within it selfe by ciuill vn-ciuill Warres. The same *Citie*, the same *Kindred*, the same *Houſhold*, the same *Wombe*, the same *Bed*, the same *Body* in diſeaſes, the same *Soule* is deuided in it ſelfe by diſtractions. Likewise the Deuill is not ſo ſubieſt to ignorance, forgetfulnes, cares about neceſſaries of life; yea, he is not in affection ſo ſtupid; the *Deuills* ^e *beleue and tremble*, as out of *Saint James* is before deliuered.

c 1am. 2. 19

I adde, their finnes are againſt the *Law*; the *Gospell* was neuer preached to them, nay, no ſuch matter procured for them. Hee ^f *ſpared not the Angels that ſinned, but caſt them downe to Hell, and*

f 2. Pet. 2. 4

g Heb. i. 13

h 2. 16.

i Luk. i. 62

k Eccl. 9. 6.

l Tit. 3. 4.

m Luk. 12.
48.

deliuered them into chaines of dark-
nesse, to bee reserved vnto iudge-
ment. Cui Angelorum, ^s to which
of the Angels said he at any time,
that hee would send them deli-
uerance? He tooke ^h not Angels,
he tooke the seed of ABRAHAM:
and hath ⁱ raysted vp a mightie
saluation for vs in the house of DA-
VID. To ^k vs a Child is borne, to
vs (not to Angels) a Sonne is gi-
uen, the Sonne of God to be the
Sonne and Sauour of Man. He
is not called φιλάγγελος, but ⁱⁱ χρισ-
τος ὃς ἡ φιλανθρωπία τοῦ πατρὸς ἡμῶν Θεοῦ,
It ^l was the kindnesse and loue of
Man in God our Sauour, which
saued vs. But to whomsoever
^m much is giuen, of him shall bee
much required, and to whom men
haue committed much, of him they
will

will aske the more. And in this respect it shall be easier, at the last day, for Sodom, for Tire & Sidonⁿ, then for Chorazin, Bethsaida, & Capernaum, places hallowed by the Presence, Sermons, Miracles of Christ himselfe: Sodom^o and Samaria were more righteous then Ierusalem; yea, this by her superabundant crimes did iustifie both the other.

n Mat. 11.
22.

o Ez. 16. 51

Herein then (O vanitie of Man!) we are worse then Devils, that God was manifested in Mans flesh, was borne, liued, died for vs; ^p Ascended vp on high to leade Captiuitie captiue, and giue gifts to vs; sits at the right hand of God to make intercession for vs; is gone before to prepare a certayne Mansion ^q in his Fathers house for vs;

p Eph. 4. 8.

q Ioh. 14. 1

vs; will come againe and take vs to himselfe, that wee may behold his glorie, be partakers of his glorie; hath not left vs Orphans meane whiles, but offereth his SPIRIT vnto vs; Once; hath giuen his Creatures to serue vs, his Angels to guard vs, made all things ours, yea hath giuen HIMSELFE, doth giue his SPIRIT, and will againe with the whole TRINITIE be our exceeding great Reward; *Dedit se in meritum, dabit in præmium:* and yet is Man senselesse of so great mercy; Hee crucified Christ when hee came in the flesh, still crucifies him in his members; and how many by their hellish Oathes and Blaspheemies doe more then crucifie him,

r Bern.

him, and rend his flesh & bones
afunder?

All Men naturally suffer him
to ^t stand at the doore, and knock ;
open not to the ^t King of Glorie ;
turne him into the *Stable* , as
the *Bethlehemites* ; or preferre
their *Swine* (their *Swinish Lusts*)
as the *Gadarens* ; or, as the *Iewes*,
their *Barabbas*, before Him. This
is more then the *Deuills* haue
done : They are *Dung-hills* ; no
maruell, if they stinke : the *An-*
gels of the Dragon , and conspi-
rers with the old *Serpent*, needs
must they fight for his and their
Kingdome ; *Styes of vncleane-*
nesse ; no wonder, if abomina-
ble : excluded from *Heauen* ;
and, without *God*, no strange
thing, if *vngodly*, and *Hellish* :

But

f Apo. 3. 17

c Pf. 24.

But Man is his Paradise & Garden of Delights, the Child of God, Member of Christ, Habitation of the Spirit, his Temple and sanctified House, the Heire of Heauen, by Calling; and yet rebelleth and multiplieth Rebellions, execrable and thrice-damnable Impieties. *Man*, a *Deuill in the Flesh*! worse then Deuills! This his *Quantum*; *Eheu quantum*! *Heu quantillum*! O *curas hominum*, O *quantum est in nobis inane*? How great is Mans Vanitie?

u Pers.

x Tert. de
refut. carnis

And after all this internall Death, followes in this our Fall that externall Death of the Flesh. x *Carnis immundæ à primordio ex fecibus terræ, immundioris deinceps ex seminis sui luto, fru-*
uolæ,

uolæ, infirmæ, criminosa, onerosæ, molesta, & post totum ignobilitatis elogium (you reade Tertullians words) caducæ in originem terram, & cadaueris nomen, & de isto quoq; nomine peritura in nullum inde iam nomen, in omnis iam vocabuli mortem. But of this Death is spoken before.

It ^y is appointed to Men once to die; but after this, the Iudgement. And though the most of Men little thinke of this, of any part of this their Retrograde, while they liue, but walke in the ^z wayes of their Heart, and in the sight of their Eyes; yet let them know, that for all these, God will bring them to Iudgement. ^a Then shall the Earth shake and tremble, the foundations of the Hills shall moue,

y Heb.9.
27.

z Eccl.11.
9.

a Ps.18.7.
&c.

b Da.7.10

Heb.10.27

moue, and be shaken : A Smoake
 shall come out of his Nostrils, and
 consuming Fire out of his Mouth ;
 Coales shall be kindled thereat :
 Thunders shall goe before him ;
 Haile-stones, and Coales of Fire :
 Thousand ^b thousands shall mini-
 ster vnto him, and tenne thousand
 times tenne thousand shall stand
 before him. The Thrones shall be
 set for Iudgement, and the Bookes
 shall be opened : and he shall come
 with flaming Fire, to render Ven-
 geance ; and nothing shall remaine,
 but a fearefull expectation of Iudge-
 ment, and fierie Indignation, which
 shall deuoure the aduersaries. Then
 indeed, to be meerely and vt-
 terly Vanitie, and consumed to
 a very Nullitie, were something :
 but Iustice must now exact to
 the

the *utmost farthing* of thy present Nullities and Vanities.

Set now before thine Eyes, that which then thou must set before them, when thy selfe shalt be set before so terrible a Tribunal ; *aboue* thee, an angrie Iudge ; *before* thee, the Bookes of Indictments ; at thy *right hand*, the Deuill accusing, and calling for Sentence, which Iustice cannot denie ; at thy *left hand*, the World of wicked ones howling ; *behind thee*, the Angels guarding and presenting thee in Court ; *within* thee, thy Conscience gnawing ; *without*, the World flaming ; *beneath*, Hell yawning and gaping wide for thee, as an eternall irrecoverable Moruell ; when, to appeare, shall be
in-

intolerable; to be hid, shall be impossible.

Mat. 25. 41

O the horror of that Day!
 of that Sentence, *Goe yee cursed*
into Hell-fire! I, ligzor, liga manus;
 Take him Deuills, binde him
 hand and foot, cast him into vt-
 ter Darkenesse, there shall be wee-
 ping and wayling and gnashing of
 Teeth for euer: Shut on him,
 seale to him, the eternall im-
 pregnable Doores of Venge-
 ance. Rowze vp your selues,
 Hellish Furies, Horrors, Feares,
 Agonies, Madnesse, Vexations,
 Despaires, the neuer-dying Worme,
 and the euer-burning Fires; let
 the Breath of the Lord, as a Ri-
 uer of Brimstone, kindle them:
 According to the feuerall de-
 grees of Vanitie, let feuerall de-
 grees

grees of Tortures and Tortours,
Deuills and Deuillish Plagues,
massacre and torment them :
Let no Eye pittie them ; and
let their vaine *Eyes* be *put out*
in obscure Darknesse ; see nothing,
but infernall Visions : the vaine
Eare heare nothing but Shrikes
and derided Cryes of the Tor-
mented : Let loathsome Brim-
stone fill the *Sent* ; and let the
Flesh , whylome embracing,
and embraced with vaine wan-
ton *Touches*, now be Food, Stub-
ble, Fuell to a neuer-quenched
Fire : Within, without , euerie
way , in Bodie, Soule, Consci-
ence , let Vanitie kindle those
Flames ; which are easelesse ,
endlesse, remedilesse. *Sit mors*
ipsa immortalis.

D d

But

1. Cor. II.
30.

But this is an vncouth Argument, and makes my trembling Soule afraid to see these the last Issues of Vanitie. And O, that Men were not altogether Vanitie ! That they would so thinke of these things before-hand, that they might, by *iudging themselves*, escape this Iudgement of God ; and by meditation of Hell, preuent the reall Passion.

Euen here also we might find another Retrograde ; and no fewer Descents and Degrees of Hellish Dungeons, in varietie of humane Plagues, then are in the diuersities of humane Vanities: But *they are such, as Eye bath not seene, Eare bath not heard, nor can this Heart of earthly Man*

con-

The Historie of Man.

427

conceine. IESVS CHRIST,
the eternall Veritie, cure (thou
alone canst cure it) this Vanitie
of ours; that we may, in those
contrarie ineffable Ioyes of thy
heauenly Kingdome, sing prayse
to thee, with the Blessed Father
and Holy Spirit, for euer and
euer. Amen.

CHAP. XLIII.

*That this is the Condition of EVERY
Man naturally: An Examination
of the Causes why some are not
so bad as others; and first, of the
Retentiues, Feare & Vain-glory.*

THUS (as farre as wee
durst) hatie wee fol-
lowed Man downe the

*Omnis Ho-
mo.*

a A&S.
34

Descents of his Fall, the Degrees of his Degradation, and found, that hee is *Uniuerſa, Omnimoda Vanitas, Altogether Vanitie*. But here, ſome may aſke the Eunuchs queſtion, ^a *I pray thee of whom ſpeaketh the Prophet this? Of himſelfe, or of ſome other Man?* I anſwere; of Himſelfe, and of euerie other Man. *Cal Adam*; euerie ſonne of *Adam*, euen therein, and therefore, becauſe he is deſcended of *Adam* by naturall Generation, Vanitie is deſcended on him, and hee deſcended into all the Dungeons of Vanitie. And if any Man, vnregenerate, may be excuſed from any one part of Humane Retrograde, in the Deſcent of Vanitie, before

fore mentioned ; it is not, because he can plead Exemption by priuiledge of Humanitie, or Nature, but from other respects. All and euerie Man , and all and euerie part of all and euerie Man, is originally and naturally inuolued in *Adams* Fall ; and therefore fallen into these Ruines and Rubbish together with him : and till a new Nature, by Regeneration , be super-naturally infused into him ; till Christ, the second *Adam*, as the Author of a new Life, be spiritually ^b formed in him, by a new Birth ; till we live not ^c , but Christ live in vs ; till the Tree be good, the Fruit cannot be good : Neyther ^d can a corrupt Tree bring forth good Fruit.

b Gal.4.19

c & 2.20.

d Mat.7.18

D d 3

Our

e 1 Ioh. 3.
4.

fpf. 119. 6.

g Rom. 6. 6

Our vertues are *splendida peccata*, our abstinence from sinne is not because it is sinne (*in d' auerſia* *betu in d' uoluntate*) because Gods Law forbids it, for then *Herod* would leaue his *Herodias*, and Men would leaue one sinne aswell as another; they would haue equall respect^f to all Gods Commandements; but from some other *by-respects*. And till the old^s Man be crucified by the vertue of Christs Death, and aswell the Vertue as the Merit of his Resurrection, raise vs from the death of sinne, to the Life of Righteousnesse, we are capable of, and subiect to all the miserie before mentioned.

Perhaps into such *excesse* of Actuall riot all haue not run alike,
be-

becaule FEARE of losse, shame,
or punishment from the iustice
of God or Man, haue detayned
them; *Quauquam qui timore pœnæ*
(they are S. Augustines^h words)
non concupiscit, puto quia concupis-
cit. He whom feare with-hold-
eth from sinne, is a sinner not-
withstanding. Hee instanceth,
“A Lyon by terror of Armes &
“armed Men, or of great Mul-
“titudes, meeting, assaying,
“compassing him, is reuoked
“from his prey; yet as he came,
“hee goes away a Lyon: hee
“tooke not the prey; neither
“did he put off his preying and
“spoiling Nature. The Wolfe
“comes to the Fold; by the
“watchfulnes of the Shepherds,
“and barking of the Dogges, is

h De Verb.
Apost. ser.
15.

“forced to returne, yet is not
“this Wolfe turned into a
“Sheepe. This is thy iustice
“that thou *fearest the Legall* ter-
“rours and tortures, and doest
“therefore that which G O D S
“Law commands, not for loue,
“but feare of iustice ! Doth not
“the Thiefe likewise ? This on-
“ly is the difference, He feares
“the Lawes of Men, and when
“he hopeth to escape Mans pu-
“nishment, he Robs, Steales,
“Murthers : thou fearest the
“Lawes of God, whom thou
“knowest it is impossible to de-
“ceiue. And if thou couldst de-
“ceiue him, what euill wouldst
“thou not doe ? *Feare* then sup-
“presseth, *Loue* doth not take
“away thy Concupiscence.

Or

Or perhaps vaine-glorie and praise of Men haue with-held some others from outrageous & enormous crimes, yea, haue made them put on the seeming habit of Vertue and Religion! seeming indeed! * *Diogenes*, that lighted a Candle at Noone, to looke in the midst of Athens for a *Man*, yet called Orators (as vaine-glorious) *ter homines*, in both these arguing the vanitie of Men; yet *Plato* answered *Diogenes*, that vaunted his contempt of *Plato's* pride, *Alio fastu*, *Diogenes*, it was with another, euen in *Diogenes*, with a worse pride; for (how vaine) how proud are Men if they seeme not proud? Lo here, the Pharises and Sadduces, together by the

* *D. Laert.*
l. 6.

i Tert. de
Anima.

k Cic. Tusc.
q. l. i. Orat.
pro Arch.
Po. Offic.
li. i. Parad.
2. & c.

the eares, contesting and con-
tending whether is the honester
man, when Vertue and Hone-
sty fall downe, and are lost be-
twixt them both. *Philosophus*
gloriae animal; so *Tertullian*ⁱ stiles
him. The Philosophers haue in
this kind made goodly shewes,
but, ^k *Honos alit artes, omnesque*
incenduntur ad studia gloria, said
he, that in his Epistles, his Ora-
tions, his Philosophie, breathes
nothing so much as this vanitie,
proues nothing more then his
owne and other Philosophers &
great Patriots vaine-glorie, that
this was the first Mouer in all
their Sphaeres; that they were
the Martyrs and Confessors of
Glorie in all their doings & suf-
ferings; that is, a Pharisaicall
Hy-

Hypocritie, to bee seene of men:

¹ And verily I say vnto you (said the Lord of Glorie) they haue their reward. Tully indeed in this dealt plainly, and openly professed (euen to Impudence in somtimes, as himselfe confesseth, sometimes to blasphemie) that which others more closely dissemble. *Num quis quod vir bonus esset gratias Dijs egit vnquam? neq; Herculi decumam vouit si sapiens factus est.*

A goodly abstinence from Vice, a glorious height of Vertue! they rob not men, they haply relecue some; but stick not to rob God of his glorie, & will be really vniust to the Almighty, that they may seeme iust to Men; will be Sacrilegi-
ously

1 Matt. 6.

1,2.

m Epist.

Fam. l. 5.

ad Luceium

*Propter virtutem iure
laudamur,
Fortuna à
Deo, sapientia à nobis
sumenda,
C. Rhet.*

o Ioh. 17. 5

ously bountifull. God hath no part in their honour, nor they in his; he is neither the Alpha nor Omega of their vertue, & therefore as much as in them lies, they spoile him of his Godhead, his Being, Himselfe, to whom Glory is Naturall & Essentiall, yea Nature & Essence. I meane not that frequens de aliquo fama cum laude, as some define glory, but that whereof Christ hath said and praid, *And now, O Father, glorifie me with thine owne selfe, with the glorie which I had with thee before the World was*: for he is God all-sufficient, may communicate, cannot receiue; to whom our acknowledgement is but a confession of what is in him, it adds not,

not, our blasphemies detract not; he abides in himselfe ^pyesterday, to day, the same for ever, without all shadow of change. He therefore that arrogates to himselfe this glorie, that he hath abstained from the fore-mentioned evils, and done contrarie good things, even therein ^qis guiltie of all; which if it be said of offending in any one point of the Law, because of the contempt of the *Law-giuer*; how much more in this point (as bad as all the former together) to deprivie God of his Deitie, and with *the* ^r Foole to say in our hearts, *There is no God?* not to coozen, or kill men, and (as much as we can) to defraud, spoyle, and destroy the Almightye.

pHeb. 23.8

qIam. 2.10

r Ps. 14.1.

CHAP. XLIIII.

*Sinne by Sinne restrayned diuers
wayes; of Mens vicious indis-
positions to Vice.*

Nother hath not rush-
ed into some kinde of e-
uils before in that black
Guard of Mans Vanitie arran-
ged: but haue not euils as bad
detained him? Hee hath not
haunted Harlots houses, not rio-
ted in drunken excesse; not
swaggered himselfe in and out
of all fashions: Aske the true
cause! he hugges his Mammon
with more delightfome, not
lesse vaine, embraces. Young
Master Prodigall lyes not in
wait for Monopolies, puts not
his

his moneyes to Vse, bagges not,
begges not, hires not; sues not
another man out of his right:
Right! he cannot spare so much
time from his Masters; another
Deuill findes him full employ-
ment: And yet how often doth
Man distract himselfe to two
Masters (*quis^a in rapacitate a-
uarior, quis in largitione effusior?*)
& will be couetous and vainely
miserable, that he may be lux-
urious and prodigally vaine.
Thus he serues diuers Lusts, in-
finite Vanities, one *Deuil and all
his angels.*

*a Cic. pro
Caelio.*

One man commits not mur-
thers in Duels and Challenges:
thanks (good Coward) to thy
base timiditie, not to the feare
of defacing Gods Image: wit-
nesse

nesse thy slanderous Tongue, or
 (if that be afraid of blowes too)
 thy malicious Hart, which would
 prompt thee to Callice Sands, if
 thou durst aduenture to looke
 on thine owne blood: or perhaps
 thou art afraid to bee Sea-sicke;
 or louest thine idle ease; or hap-
 ly mislikest their vanitie that vi-
 sit foraine Coasts, and canst bee
 sententious, *Cælum non animum*
mutant qui trans Mare currunt,
Sententias loquitur Carnifex: quem
metuunt oderunt: and hee that
 hates his brother, is a murtherer:
 Thy soule (thy best part) hath
 acted the Beasts, the Devils part;
 it is intraged, it wilheth, imagi-
 neth euill to thy Aduersarie, su-
 specteth, feareth euil from him;
 therefore hates, and therefore
 mur-

murthers, nothing but hatefull
feare (that is, a fearefull mur-
ther) with-holding thee from
murthering. ^b *Hand facile quis-*
quam gratuito est bonus. The De-
uill slandered I O B: *Doth* ^c I O B
feare God for nought? but from
his experience in others, in all
Naturall men. Sometimes co-
uetous *Hope of Gaine* sollicites;
sometimes *Ambition of Honor*;
Desire sometimes; sometimes
Delight, Confidence, Contempt, In-
dignation, Scorne, or other vici-
ous *Passions*, by Vice restraine
from Vice. The heart ^d of Man is
deceitfull aboue all things, and de-
sperately wicked, who can search it?

b *Salust.*

c *Iob 1. 9.*

d *Ier. 17. 9.*

Others refraine themselves
from many enormous acts, not
out of a hatred of their vicious

Ee qua-

qualitie (for this would carry them *equally to hate all knowne vices*) but from some *indisposition*, either by naturall *Complexion*, or by *Education, Trade, Common Custome, Accident*. The Italian & Spaniard hate drunkenness ! because it is a Vice ? why then not Stewes, Blasphemie, Dissimulation, Pride ? but because their Countries haue not admitted such a *Custome* ; which in the Germans is another nature, and takes away the sense and shame of this beastly filthiness. Eunuchs may be trusted to keepe the *Seraglio's* of Potentates ! true, if that *Accident* befell them ^c betimes, or hath depriued them (as with the Turkes) of all possibilities. How firmly doth

c *Iam peline nigro,
&c. Iuuen.
Sat. 6.*

doth *Education* glew among the
f Irish, the Foster-Parents, and
Foster-Brethren, and Children,
euen beyond the Naturall, be-
yond the bonds of Allegeance;
both which are easily frustrate,
if their Nurses or Foster-fathers
sollicite them? *Trade* or *Course of*
life hath made men put off com-
mon Nature, as wee reade of
Machamut s, King of Cambaya,
and others, which haue liued
on Poysons; Butchers to put on
feritie, and Women to put off
Womanhood and all Modestie,
as in Curtezans: and may not
the same their Arte and Trade
make Mariners hardie, Soul-
diers daring, aduenturous, re-
solute? for, till they fight against
Vice, I will neuer call them va-

f *Vid. Cam-*
den. de Mor.
Hib.

g P. Pilg.
l. 5. c. 8.

liant. The like may be said of other Professions and Arts. And for *Naturall Constitution*, Who seeth not the power thereof (I meane of bodily *Complexion*) in cohibiting from some euils, not simply because they are euill, but by inclining and bending our *Naturall aptnesse* to other extremes? Thus older and colder Persons are rather iealous then lustfull; Dissembling, Enuious, Suspicious, Couetous: hotter and younger Men are libidinous, Bold, Prodigall, Open, and vainly merry: if these Vices be not transferred, it is the difference of the Soile, which reiects not Vices, as vicious, but (*non omnia possumus omnes*) as disagreeing in that kind to ours.

CHAP. XLV.

*Other vicious retentiues from Vice ;
restraining Grace & morall Ver-
tue, good gifts of God, but not
sufficient to make Vanity vanish.*



Some want Meanes to be wicked; the errant Begger makes him an errant honest Man: a curst Beast with short Hornes. Some abstayne from Vices for Ignorance, not knowing how to practise them with due respects, as the Nouice-Gallant, afraid in hunting after the Fashion, to misse it: his sober attyre is from his dull apprehension, or want of a Master, or a forehead not fully brazened. Some haue Will e-

E e 3 nough,

nough, and Wit too much, but want *Oportunitie*, *Occasions*, and *Seasons*, fitted to their Vices. Some haue a *Naturall Stupiditie* or *Apathie*, not exceedingly Vicious, nor yet at all Vertuous, the Wood is so Greene, the Deuill can scarce make it burne. Some in some Cases haue not intising objects, and tempting prouocations to some sinnes; as to wanton mirth in *sicknesse* or *mourning*, and to Desperation in abundant prosperitie. Some are *Infants*, and haue not attayned ripenesse to this rottennesse. Some are *Old*, and Sinne hath rather ca- sheerd them, then they it. And sometimes wickednesse is accounted Vertue, * *Prosperum ac felix scelus virtus vocatur.*

* *Senec.*

I haue

I haue not all this while added the Diuine prouidence & goodnesse, who euen where he giues not *Spiritus renouantem*, (a new heart, to make them new Creatures) doth yet giue *Spiritus reprimentem*, a restraining grace to inhibit the proceedings of Hell vpon Earth, lest otherwise, there be not a world left in the world, but the *Earth should spue out all her Inhabitants* by their own mutual Massacres. For the conseruing therefore of ciuill societie, God doth not only restraints this source of sin (which else might be as bad in the best, as in the worst, all being equally stained in the roote of originall guilt and corruption) but doth at his pleasure al-

to giue worthier endowments
 of Morall Wisdome and Ver-
 tue; as hee intendeth to exalt
 any Man or State. Hence (and
 not from spirituall renouation)
*God was ^a with SAUL, gaue
 him another heart, turned him
 into another Man; and God also
 touched the hearts of a band of men
 to follow him: which is spoken in
 respect of his Royaltie, and their
 Loyaltie, and not of sauing
 grace; he being before of pri-
 uate State and Education, vnfit
 for such a function. Thus is Cy-
 rus called Gods ^b Shepheard, and
 Nabuchedonosor ^c his Seruant or
 Workman; and ^d by him Kings
 raigne, and Princes decree iustice.
 Alexander, Pompey, Caesar, all the
 braue Spirits of elder and pre-
 sent*

^a 1. Sam.
 10. 6, 9, 26.

^b Ef 44. 28.

^c Ez. 29. 20

^d Pro. 8. 15

lent Ages amongst the Heathens (which yet were ^c Strangers from the Couenants of Promise, without Christ, without Hope, without God in the World) haue receiued all they haue, are, can, (but their sins) from him which is the Father of ^t Lights, and giuer of euery good gift, and out of Heathenish & hellish darknesse brings light for their externall good, for the spiritual good of his Church, and for the eternall glorie of his owne Name. Hee ^s bath placed bounds for this Sea of sinne, that it cannot passe, and though the Waues thereof tesse themselues, yet can they not preuaile; though they rore, yet can they not passe ouer. Blessed be his Name, who euen in Iudgement remembers mercy to Man.

But

e Eph. 2. 12.

f Iam. 1. 17

g Ier. 5. 22.

But what is this, to extenuate Mans Sinne ? If *Feare*, if *Glorie*, if *Vice* hath kept thee from Vice ; if *Indisposition*, by Complexion, Condition, Education, Custome, Accident of Life ; if *Want* of Meanes, Wit, Oportunitie, Prouocation ; if *Stupiditie*, *Infancie*, *Old age* ; if Gods restrayning Grace, or gift of externall Vertues : yea, if renewing Grace shall diminish any part of this black Catalogue and Table of thy Ruines vnto thee ; yet it abides firme still, *Cal Adam, cal Hebel*, all Man is all Vanitie, * *Whatsoever is borne of the Flesh, is Flesh*, comes from, passeth by, goes to Corruption. And except in the last Case (which is meerely super-natural)

* Io. 3. 6.

rall) what is spoken of any Mans Vanitie, which is not in some sort in euerie Man? The Serpent is a Serpent; though newcrept out of the Shell; though benumbed with Winters Frost; though halfe-starued; though charmed, that he cannot sting; though afraid of hurt, that hee dares not; though familiar (as with the Lap-landers) at the Table, that vnproouoked, he will not. The Plant, or Tree, is venomous; though the Fruit appeare not, the Leaues be shaken off, the Twigges pruned, the Branches lopped; though Winter hath pinched it; yet is it still a venomous Tree. Nor is that Serpent lesse Serpentine then others of that kind;
or

or this Tree naturally lesse venomous, when Nature in Winter, or Art in Summer, hath so serued it, then other Trees, more flourishing : The Poyson remains still in the Naturall disposition, in the Root, in the Life of both, though the execution be hindered. And so is it with Man vnregenerate: some Pruning, Lopping, emptinesse of Leaues and Fruit, may be in some, more then others ; the Root and venomous Nature is in all alike ; and that defect of euill effects, is to be ascribed to the Diuine Husbandmans Pro- uidence ; not to puritie of Nature, deriued from fallen *Adam*. As long as this *Root of Bitternesse* springs and troubles vs, and till

Heb. 12. 15

till the Axe be layd to the Root of the Tree, it growes from and to Hell; the Fruits are bitter, and cursed.

Mat. 3. 10.

CHAP. XLVI.

This Vanitie extends to the very best states of Men: this examined in Singulis generum.

BUt you will say, There are some Men better, and in better state; what say you to them? Are the best Men, at their best, nothing but Vanitie? David here answers, *Euerie Man* * *living* (so the vulgar) *standing* (as *Pag-nine*) *Quantum-vis constitutus*, (*Tremellius*) *Quamlibet firmus*
con-

* VI-
VENS.

* 1.Tim.5

* 1.Io.5.19

consistere videatur (thus *Vat-
blus*) at his best state (after our
Translation) is altogether *Vani-
tie*. Though he seeme to *live*,
Viuens; yet being poysoned with
sinne, he is * dead whiles he li-
ueth: though he be accounted
Stans, to stand; yet since *Adams*
Fall, Man stands not; the whole
* *World lyeth in Wickednesse*: yea,
*Quantum-vis constitutus, quantum-
libet firmus*, euen at his best state:
and that whether yee regard *sin-
gula generum*, each kind of the
supposed best states by them-
selues, with the possessors of
them; or *genera singulorum*, the
Societies and Corporations of
Men, the best Men, inuested
with these best states, together.
All sorts, and all of all sorts, are
inclu-

included vnder Sinne ; * There is none that doth good, that suffers not euill, no, not one : All Men are altogether Vanitie; yea, all Men together (in their most vnited Forces) omnes and omnino too, are altogether Vanitie; euen those

---quibus arte benignâ

Et meliore luto finxit præcordia
Titan.

First, let vs weigh Singula generum in the Ballance of the Sanctuarie, and wee shall finde each supposed good thing, with its owner, to be too light, to be Vanitie. Not onely * Men of low degree are Vanitie, but the chiefe Men; Men of high degree are a Lie; to be layd in a Ballance (sings Dauid) they are altogether lighter then Vanitie. Man at his best.

* Rom. 3.
9, 12.
Ps. 14. 3.

* Ps. 62. 9.

best estate is a Lie, and lighter then Vanitie. A heauie case! yet examine the Witnessses, and the Euidence is strong, the Iurie must find these best Men, at their best state, guiltie; yea, vpon their owne Confessions, if examined asunder. For first, they giue the *Lie* each to other, in their seuerall Opinions, about this *best state*; whiles like * *Samsons Foxes*, each lookes his owne way: and though they may seeme, as it were, *tied by the Tayles*; all of them agreeing, to place Felicitie in the *Soule*, or *Bodie*, or *Both*: yet I know not what Fire-brands of Dissention haue so distracted them, that learned *Varro*, out of this Tripartite Distribution, hath traced them into two hundred
eightie

* Iud. 15. 4

eightie eight severall Sects, * *Non
quæ iam essent, sed quæ esse possent,
adhibens quasdam differentias.* Thus
S. Augustine. Nor need we re-
fute the vanitie of any their
Sects: they themselves, by mu-
tuall Digladiations, haue suffi-
ciently done it alreadie; more
easily finding each others False-
hood, then Truth among them-
selves. *Summum * autem bonum
si ignoretur (saith Tully) viuendi
rationem ignorari necesse est, quem
in Portum se recipiant scire non
possunt.*

* Aug. de
Ciu. Dei,
l. 10. c. 1.

* Cic. de
Fin. l. 5.

Let vs leaue this Labyrinth,
and come to the things them-
selves; which, not onely the
wittiest * of Philosophers, but
the Diuine Prophet, in holy
Writ, hath left as the fittest di-

* Arist. sep.
Plat. in
Phileb.

tribution of Humane good things; and withall, denyed them exemption from Vanitie; yea, together condemned them:

* Ier. 9. 23

* Let not the wise Man glorie in his Wisedome (behold the best state of the Mind) nor the strong Man glorie in his Strength, (that is, the best state of the Body) neither let the rich Man glorie in his Riches (the best state in things of Fortune, as the Philosophers call them). But let him that glorieth, glorie in this, That he vnderstandeth and knoweth me, that I am the Lord; a Lesson which Philosophie cannot teach. So the * Philosophers Diuision is into good things within a Man, and without him, (τὰ ἐν αὐτῷ καὶ τὰ ἔξω αὐτοῦ) within him (τὰ ἐν τῇ ψυχῇ, καὶ τὰ ἐν σῶματι)

* Arist.

Rhet. c. 5. &
alias sepe.

the

the goods of the Soule, and of
the Bodie; the rest *without* him.

CHAP. XLVII.

*Externall good things weighed ;
the vanitie of Noble Ancestrie,
Hopefull Issue, and Friends.*

First, let vs examine the
Outward Goods, the best
state of Men ; supposed for-
tunate. Art thou Noble? des-
cended of honourable Paren-
tage, whom Antiquitie hath
admired for *Herôes*, and al-
most adored for Demy-gods?
And is not this others commen-
dations; not thine owne? And
art not thou descended of *Adam*
bynaturall, and therefore the

Ff 2 Seed

Seed of the Serpent in spirituall Generation? Is not then thy House so old, that it is ruinous; yea, ruined & fallen long since? Thy Progenitors are, The Old Man, *the first Man from the Earth*, * *Earthie*; and the Old Serpent from Hell; thy * *Father an Amorite*, thy *Mother a Hittite*; thy selfe conceiued in sinne. The Vertues of thine Ancestors haue exempted thee from vulgar ranke; take heed thy Vertues doe it; and that *thine owne Vices* make thee not the scoffe of the Vulgar; that what others began, *end* not in thee. The one is Opinion, the other is Reall; that anothers, this thine owne (* *Miserum est aliorum incumbere famæ*) the one shewes smoakie Titles (*Fumosos equitum*

cum

* 1. Cor.

15. 47.

* Ez. 16. 3.

* Iuven.

Sat. 8.

cum Dictatore Magistros) the other is Natiue and Genuine. *Cain* was the first sonne (and was he not the worst?) of the first Man.

Ham, Ishmael, Esau, might boast of *Noah, Abraham, Isaac*, the noblest Parents; who, on the other side, might blush and grieve at such degenerate Issues.

Neuer was greater Nobilitie of Nation, then that of the Iewes; to whom pertained the * Adoption and the Glorie, and the Couenants, and the giuing of the Law, and the Seruice of God, and the Promises; whose were the Fathers, and of whom, concerning the Flesh, was Christ Himselfe, who is God ouer all, blessed for euer: Nor hath any thing more dazeled their Eyes, then this splendor of Ancestrie;

* Rom. 9.
4.5.

See my
Pilgrim.
l. 2. c. 21.

or filled them with Deuillish En-
uie to the World, hatred from
the World, basenesse in it. I say
not, that in *Adam*, in *Noah*, all
Families are one ; that God is
no acceptor of Persons ; that
Nature sends all, receiues all a-
like naked ; that Death & Sick-
nesse know not Nobilitie ; that
Nobilitie is, in most Nations,
deriued from inuasiue Armes,
which vsually are iniurious; and
when for Glorie and Rule, are
publike Latrocinies, Rapes,
Murthers, Hell vpon Earth (this
appeares, by the Names of
Dukes, *Marquesses*, *Barons*, *Knights*,
Esquires ; and by their Armes,
Eagles, *Griffons*, *Beares*, *Lions*, *Ti-*
gres, and other *Beasts of Spoyle*)
And this is the Nobilitie, say
some,

some, or Greatnesse now in Turkie, and all sauage & barbarous Nations; and was the beginning of most Great Houses in Christendome, in former times: Or else it is conferred by Fauour, or purchased by their Nobles and Pounds, or by Courtly Insinuations, Flatteries, Hypocries; or by Riches, Friends, Mariages; and sometimes, the reward of Villainies. All these are objected by some to be the Beginnings and Foundations of Nobilitie; but I omit it. This I say, though Merit began it, and Bloud continue it; yet Nobilitie is subiect to Vicissitudes, Alterations, Discountenances, actiue and passiue Factions, Enuie; to Beggerie, Infamie, Torture; to

* *Ianen.*

Pfal. 62. 9.

+

baselt dis-respects (Histories are
ful of examples) no lesse then o-
ther Men; but herein worse, that
as from a greater height, the fall
is more easie, so is it more fatall
and terrible. Yet grant them the
best state in Nobility, that bloud
and applause can yeeld; Noble
birth without new birth, is to be
the Devils heire, a base Slaue to
impotent lusts, to impudent De-
uils. *Nobilitas sola * est atq; vnica
virtus*, & yet how often in vulgar
honors is it otherwise? *Aude ali-
quid breuibus Gyris & carcere dig-
num, Si vis esse aliquis: Probitas lau-
datur & alget.* He is truly Noble
that hath God for his Father, the
Church his Mother, Christ his
elder Brother, the Kindred of
Saints and Angels, good Works
his

his Armes and Honorable Ensignes, and Heauen his Inheritance. Otherwise, *Men of low degree are Vanitie* (yee heard it euen now) *and Men of high degree a Lye*; the better, the worse.

Thou hast *good Children*! But they haue then a better Father, they receiued Sinne, not Goodnesse; Nature, not Grace, from Thee. Are they good? are they not also changeable. Euen Nero at first was milde and generous. Or are they indeed, & doe they not *seeme* good, to be the more certayne Heires of thy goods? *Absalom*, which made warre against his Father, had the Name and made goodliest shew to be *his Fathers peace*. But if he be as vertuous as *Habel*, yea as the blessed

blessed Virgins most blessed
 Sonne, the Deuill hath his sons
 to oppose him for his goodnesse.
Cain, Pilate, yea a world of wic-
 ked, therefore called *the World*.
 Thy *Children are many*, and are
 not thy cares more? Did not
Iob lose many on one day? How
 many were the branches of *Gi-*
deons stocke, of *Ababs*, of the
Fabij, all lopped at once? If a
 good Parent, *absit inuidia ver-*
bo (the best Nobilitie) or a good
 Child, had freed from vanitie,
 I had had lesse Argument of this
 subiect, who while I write these
 things, haue buried both their
 * Bodies, not their Hopes; to
 my naturall eyes they are va-
 nished, but by Grace superna-
 turall exalted aboue the Sphære
 of

* One
 Mar. 16.
 the other
 Ap. 16.
 1619. My
 Mother
 75. my
 Daughter
 15. yeeres
 old.

of vanitie, to that Inheritance which their *Faith* confessed, their *Hope* with desires longed for; and their *Charitie* hath accompanied them into. *Blessed are the dead that dye in the Lord* (this is not vanitie) is their Epitaph, and of all which liue in the Lord: This Booke is Epitaph to other Parents, Children, al Men; and this Text is the Funerall Text of al Mankind, which hath not a renewed and supernatural Nature, *Verily, euery Man at his best state is altogether vanitie.*

Examine it further. Thou hast *Friends*: a thing hardly proued; perhaps thy state hath many Hangers on, Trencher-flies, Parasites tied by the Teeth, Swallowes that Chirpe rather then Sing

Sing in Summer, in Winter are quite flowne away. They vsed thee in prosperitie, a full Vessel; being emptie, cast thee away. And if thou callest for them in aduersitie, thou mayst cry, *O Friends, No Friend. A Friend! Vix inuenienda possessio*: either he is Friend to thee in all things, *Anima dimidium tuæ, eadem cupit, eadem odit*; and then God is not a third in friendship, thy Friend, and thy Selfe, are both vanitie; such commerce and louing Societie in knowledge of *Good and Euill*, cast our first Parents out of Paradise. Or haply your friendship is not generall, it is in some speciall purpose & practice, to liue and dye together; which if it be euill, it is a faction,

not

not friendship; *Simeon and Levi brethren in euill*; *Pharises & Sadduces, Herod and Pilate* jumpe together in one conspiracie against Christ: if it be good, take heed thy Friend be good; *Joab* may ioyne with *Abner*, and *A-masa* in iust indeuours for *Dauids* right, but neither was friend to these Men whom trecherously he slue, nor to *Dauid*, whom hee grieued and scandalized by their death. Men, which seeme friends in one action, may haue their owne aymes and intents, that is, are not friends to thee, nor it, but themselves.


Nor is it friendship which is straitned to one or few purposes; If a Friend be new, hee is like a Flowre, smels well (as
Fish

Fish is good) whiles it is fresh. But old Wine, stale Beere, is better; and hee perhaps will scarce last till thou hast occasion to vse him: if old, hee may grow sowre and tart with long standing, vsurping imperiously on thy presumed subiection to his passions. Much familiaritie breeds contempt. Howeu^r, till the *Communion of Saints* ioyn^e Men in the *Vnitie of the Spirit*, the friendship of Men, because they are Men, is vanitie; either thy Friend dyes, or out-lives his friendship, or Friends and friendship both may dye a worthy vnworthy death (like *Saul* and his Armour-bearer) together; or thy friendship may cost thee hatred from Enemies, po-
uertie

uertie in thy State, enuy from other Friends, perils from the Law, terrors from God for being a Friend to thy Friends Vices, desperation in thy selfe, as not able to performe the office of a Friend, or other vnlovely hatefull effects of Loue and Friendship.

CHAP. XLVIII.

The pouertie of Riches.

 Nother glories in his wealth, either a large Patrimonie, & ample Reuenue left him, or Purchased & acquired Possessions, where the eye is delighted with magnificent Houses, stately and
pro-

proportionably builded, richly furnished with Hangings, Beds, Plate, & other costly household; conueniently situate for Prospect, Aire, Water, Soile, Firing, all necessities for profit & pleasure; dignified with Immunities, Lordshippes, Free and Customarie Tenants, Courts, Seruices, Captiues, Villaines, Free-Seruants, Fines, Heriots, Escheats; his Trees Marshallled in ranke and order, yeelding pleasant Shade, sweet Sent, delightful Walks, shadie Couerts, strong Timbers, delicate Fruits; the Riuers and Brookes wantonizing amidst his fragrant & enamelled Meddowes plenty and varietie of Cattell beautifie his Pastures; rich croppes couer

couer his Corne-Fields, whiles
his Barnes and Garners are yet
full with old store: the Fishes
pay themselues for tribute out
of his Lakes and Ponds, and va-
rietie of Fowles are loth to flie
out of his Grounds, from his Ta-
bles: where Pleasure hath made
her selfe Bowers, Walks, Gar-
dens, Labyrinthian Paradises,
whence shee knowes no issue;
where Proprietie procreates Se-
curitie, and store of Meanes &
Monies make Phisicians Law-
yers, and (I am loth to adde it)
Diuines crowch and sue to doe
their best seruices for Bodie,
State, and Soule.

All this (and who hath all
this?) cannot make a happie
man, cannot make a rich man.

G g

When

When he hath excluded all his Neighbours the Parish, he hath more cares dwelling in him, then before Neighbours about him, yea then all their Successors the multiplied Sheepe or multiplying Beasts of game in his grounds. Desire of increasing (increasing with his wealth) feare of losing, enuie of Superiors, iealousie of Equals, flattering and Tale-bearing Inferiours, suspicion of Powerfull Courtiers, indignation for some *Mordecais* neglects, or *Naboths* refusing to sell his too too convenient Vineyard, his manifold suits in Law and Chancery, his numerous numberlesse expenses, some Toy or Deuice mis-carrying, his Drab, his Hawke,

his

his Dog, a thousand discontents
(as shaddowes the brightest lu-
stre) continually attend, inuolue,
impouerish him. He drinks not
a merrie draught in his ^a Jewell-
Cup; his Downe and Plumes
yeeld not sleepe; his store is
but sore, fire quenched with
Oile, an opening and enlarging
of his appetite, *Nec intelligit mi-
ser speciosa esse sibi supplicia; anro se
alligatum teneri* (they are Cypri-
ans ^b words) & *possideri magis
quàm possidere diuitias.*

^a Bibat
licet gem-
mâ, Cyp.ep.
ad Donat.

^b Cyp. ib.

^c Presiosa
pericula fo-
dit, Boet.
de cons.
Phil.

These ^c precious Dangers,
specious Penalties, are stiled
Possessions, which possesse rather
then are possessed, which are
possessed onely, that Others
might not possesse them; are
called Goods, & yet vsed by them

only to vaine and wicked purposes ; *Goods*, which bad men haue, good men want ; *Goods*, and yet the rootes & prouocations of al euils ; are termed *wealth*, and yet they were well and better at ease without them ; are named *Theirs*, who yet seeme rather Keepers & Gaolers then Owners ; their *owne*, which make themselues not to be their *owne*, but distracted Slaues to euerie Buyer, to euerie Briber, setting themselues & their Master too to sale with *Iudas*, for *What will you giue me?* whence he vseth not so much as a Halter to hang him. O bottomlesse Hell ! O Madnesse ! to *liue poore* that a man may *die rich*, to be indeede poore for a name of *wealth* ; to
lade

lade himse lfe with thicke Clay, professing himse lfe a Pilgrim, and which hath a long and steepe journey from Earth to Heauen; to be most studious of prouision in Age, when the way is shortest, *quò minus viæ, eò plus viatici*: or when a man is alone, hath no Child, Friend, or Kinsman; to hunger and thirst insatiably, and yet abstaine willingly (worse then *Tantalus*) from the possessed, not enioyed sustenance! to bee himse lfe the vilest thing he hath; to esteem wealth not by the heart, but the purse; to turne all into gold, himse lfe to drosse; to buy Hell as deare as others Heauen.

But who can act this Furie?
Nor are we so much to consider

* *Arist.*
Rhet. c. 5.

a miserable rich Man, as a rich Man in best state; * τὸ πλεῖν εἶναι ἐν τοῖς χρησὶς μᾶλλον, ἢ ἐν τοῖς κεκλιμένοις. It is χρῆσις, the use, saith *Aristotle*, not the possession which makes rich. And why then is not *Diogenes* richer then *Cræsus*? *Cuncta cupit Cræsus, Diogenes nihilum. Maximè diuitijs fruitur, qui minimè indiget.* Content is the best Riches, and contempt of Riches the most compendious way to be rich. All these which wee call ^a Riches, are both deceitfull, because vncertaine; and traiterous, because pleasant. But the Soule created after an infinite Patterne, neuer finds content in any other possessions, but in her Prototype, when God himselfe is ^b her Portion, and the

^a *Laët. de*
Op. c. 1.
Non tantum fallacia quia dubia, verum etiam insidiosa quia dulcia.

^b *Ps. 16. 5.*

the lot of her Inheritance ; & therefore Godlinesse (God-likenesse) is great Riches ; without which they that will bee ^c rich , fall into temptation , and a snare , and into many foolish & hurtfull lusts , which drowne men in perdition and destruction. To the Godly it is said, I ^d know thy pouerty , but thou art rich ; others are the Devils possession in the midst of their possessions , and Vagabonds from God , like Cain , in that which they call their owne Land.

*c 1. Tim. 6.
6, 9.*

*d Reuel. 2.
9.*

Vaine Man , to call or count that wealth , which is so little a part of the World ! The whole Earth is but the worst and least part of the Vniuerse , a Point to the Heauens ; thy possessions such , as in a Map of the whole

e *Ælian.*
Var. hist.
l. 3.

f D. Hall
Arte of
Medit.

g *Plin. l. 2.*

Earth, thou canst not point out to view (so^c *Socrates* convinced bragging *Alcibiades*) thy selfe a Point to that thy possessed Circumference; and yet see these^f *Pismires* toying about this *Mole-hill*, that loose the whole Heavens and Eternitie, for a little little of this almost nothing Earth, in an vncertaine Tenure at will, in a wicked, at least an vn sanctified vse, not considering *Quota & terrarum parte gaudeant*, how little they haue of the Earth whiles they liue, *Et quam tandem portionem eius defuncti obtineant*, how much lesse shall haue and hold these insatuate insatiate bodies, being dead.

CHAP.

CHAP. XLIX.

Honour, Glorie, Dominion, Empire, fortunate and victorious succeſſe, vaine and light.

Now for Honor, and Glorie, who ſees not their vanitie? *Honos eſt in honorante*, Honour is in the honorer, not the honoured; the applauſe of men for the moſt part vaine, giddie, inconstant: *nec te quaſiueris extra*. If Honour be in vnderſerued Titles, it is a mere vanitie indeede, to call things that are not as though they were. But if men honour and renowne thy ſuppoſed worth, *Honos is onus*, it impoſeth a burthen, an expectation of more then

then ordinarie : it sets a man on the Stage to be an Actor, where every vulgar eye is a Spectator, every lavish tongue a Censour, and Honour goes by most (that is, the worst) voices. Honour is a Pillar of Smoke that ascends from an inflamed multitudes opinion, and by ascending vanisheth. *Pilate*, to please the people of the Iewes, crucified Christ; *Herod*, to please them, persecuted the Church; Hea-then Persecutors were counted *Benefactors*, when they were the greatest Enemies of Mankind; and haue beene of the most, most honoured; when those Worthies which ^a the world was not worthy of, were thought not worthy of the World. O Noble

a Heb. II.
38.

Armie.

Armie of Martyrs, whose Honor was in reiecting, in being reiect-
ed of worldly Honour, who followed the *Author^b and finisher*
of their faith, which indured the
Crosse, and despised the shame, to
purchase true Honour, and not
fantasticall shaddowes to vs! But
how^c can they beleene, which receiue
honour one of another, and seeke
not the honour that commeth from
God alone?

b Heb. 12. 2

c Io. 5. 44.

This is thy best Glorie
of all thy Actions, that thou
hast least gloried in them, &
de^d multa Gloria Domini tui, si
non exeunte ex te, tamen transeunte
per te, nihil manibus tuis adherere
contingat. What^c hast thou that
thou hast not receiued? Now if thou
didst receiue it, why dost thou glorie

d Bern.

ci. Cor. 4. 7

as

f Aug. de
Predest.
Sane. l. i. c. 3

as if thou hadst not receiued it ?
S. Cyprians ^f Exposition of these
wordes, was a meanes to re-
claime S. Augustine from some
taint of Pelagianisme, which
proud Nature taught in the Pe-
lagian & Semipelagian Schools
of old, in the Popish and other
Sects at this day.

g Psal. 81.
6. 7.

There remaines of externall
good things, Rule, Power, Do-
minion, touching which it is said,
I & haue said, Ye are Gods, and all of
you Children of the most High : But
(it followes) ye shall dye like men,
& fall like one of the Princes. Euery
man at his best state is Vanitie.
Can Crownes, and Garlands,
which Diogenes called, *Gloria
bullas*, cure the ache of the head?
Can it secure the crowne of the
head?

head? Can a Crowne Royall?
Is it not *arumnarum modius sine*
modo? A measure of measurelesse
cares? Doth the Gowt, or Fe-
uer, or Stone? doe Crosses, Los-
ses, Cares? doth Discontent, A-
gonie, Death, feare the Tribu-
nall, or the Throne? Doe they
not make the Iudge himselfe to
tremble, and Kings, and Empe-
rors subiect? all be armed, Gards
enuiron, and whole Armies bee
their Gards? They feare nor
Halbeards, nor Canons, but at-
tache, arrest, imprison Imperi-
all Maiestie, and Highest Hu-
mane Excellencie, in their own
Pauilions and Palaces, and make
them their owne Keepers; as if
all the Ensignes of their Glorie,
their Colours, Attendants, Tro-
phees,

phees, did but addresse, and adorne the Triumph of Mans Vanitie, of Humane Infirmitie, which hath conquered these *Great Conquerours*, and prooued them to be Men.

I speake of the best of Princes, which are the *Fathers of their Countrey*, whose health & yeeres we would wish to be eeked and prolonged with losse of our owne. But for such who know not God their Soueraigne, and haue not learned to rule themselves, none so basely subiect to Imperious Tyrannie of Lust, as hauing more meanes for it, Pro-uocation to it, Impunity (in their conceit) after it: none more feared, more fearing; which account all things lawfull, and there-

therefore doe nothing lawfull;
are Out-lawes to God and Na-
ture, the verie Scourges and
Plagues of Mankind, the Su-
per-superlatiues of Vanitie; as
we read of *Nero*, *Caligula*, and
the like. And some of the ci-
uillest (as *Traian*) being with-
out Christ, haue beene Satans
Officers, to persecute Christ. So
vaine is this *best state* of blinde
vn-sanctified Men. They *thinke*
they doe God seruice, in rooting
vp and laying waste the Vine
which his right hand hath planted.

But imagine, that Highest
Titles of Honour, and Greatest
Place of Empire, haue produ-
ced that (which lyeth not in hu-
mane Dispensation) *Fortunate*
successes; *Tibi militat æther Et*

con-

claud.

coniurati veniunt ad classica venti,
 that the Heauens, with their gra-
 cious Aspect, and the Elements
 in their spacious Plaines ; are at
 thy seruice, Fame sounds the
 Trumpets of Triumph before
 thee, all Regions re-eccho (not
 thy Titles, but) thy worthie Ex-
 ploits ; and learned Authors
 winne Credit, and promise E-
 ternitie to themselues, in rela-
 ting to the World, to the latest
 of Posterities, and last of Ages,
 what thou hast done to thine
 owne, to thy Nations glorie :
 * *Monuments* * haue becne ere-
 cted to thy prayse ; Cities built,
 and called by thy Name ; Pillars,
 with golden Letters, and deepe
 Inscriptions ; Obeliskes, Statues,
 Decrees, Gifts, and all other Ho-
 nours

* *Arist.*
Rhet. c. 5.

nours which Men can deuise, to
their Deliuerers; Benefactors,
and Victorious Founders of
Empires. Adde also (the vani-
tie of Men hath added it) an A-
potheosis; and that Men, when
thou canst not longer be a Man,
canonize thee for a Saint, adore
thee for a God. O madnesse
of Vanitie! He cannot liue, be-
cause he is a Man; and mortall
Men make him a liuing God;
Death deuoures him, and Deitie
attends him, lying dead at the
foot of Mortalitie. The other
day (twentie yeeres since) *Tai-*
*cosama**, King of Iapan, first, a
Cutter of Wood, which he sold
at Markets, for his sustenance;
next, a great and successe-full
Souldior, Conqueror, Monarch,

H h in

* He died
A^{no} 1598.
See my
Pilgrim.
l. 5. c. 15.
§. 4.

Cap. Savis
saw this
Temple.

in his last Fates, bequeathed God-head to his Carkasse; and his Executors (that robbed his sonne of his bequeathed Kingdome) haue erected a sumptuous and stately Temple vnto Him, by the Name of *Scinfaciman*, their new *Mars*, or God of Warre.

Sueton. in
Iulio.

I will not lead you so farre, to remote Countries: How ordinarie was it for their more fortunate Emperours to be thus Deified? Looke on *Cesar*, the fortunate Dictator; *Suetonius* and others can tell yee his other Vices, his Pathike Damnation, and damnable Luxurie, and prodigious Prodigalitie. He stole out of the Capitoll 108000. pounds (reduced to our Mony) in Gold

at

at once, gaue to *Servilia* a Jewell, which cost him 46875. pounds; owed 1953125. pounds more then hee was worth *, by his owne confession. His Spectacles and publike Donations, in costlinesse are almost invaluable: yet was he made a God after Death (which could not defend himselfe from Death, from cruell Murther) and that *non ore modo decernentium, sed & persuasione vulgi*. A Comet then appearing, was supposed to be *Cæsars* Soule, who had beene a Comet of Combustion to the World; and to satisfie his thirst of Glorie, and (which hee had dreamed, and receiued this interpretation of the Worlds Dominion) the violent rauishment

* *Ap. Ciu.*

l. 2.

Plin. l. 7.

c. 25.

of his Mother; fought fiftie Battells, and slew (besides his ciuill Victories) eleuen hundred and ninetie two thousand Men in his so many pitched Fields; better deseruing a bloudie Death, then that Pillar, which was with Sacrifices and Vowes consecrated to him, with the Title of *Father of his Countrey*.

Who euer more fortunate then *Alexander*? who at that age (of two and thirtie yeeres) had sacrificed so many Myriades, if not Millions, with the most part of the knowne World, to the Idoll of his Ambition; accounted a God for his Victories: which for so many Murthers, in bloud-thirstie desire of Monarchie, the true God punished

nished (as the former) and by
murtherous Hands extermina-
ted him from Men. Such (O
cruell Deuill) were the *Mars*,
Bacchus, *Hercules*, and other the
Ethnike Gods, vaine-glorious
Enemies, & victorious destroy-
ers of Men; and therefore by
the Deuill promoted to Fame
and Deitie, as his eldest Sonnes,
and best resembling Himselfe,
which was a proud Vsurper and
cruell Murtherer from the begin-
ning. I might mention *William*,
furnamed, for his Exploits in
this Land, *Conquerour*; yet was
made unhappie, not onely in
the Crudities of an vn-digested
Conquest, in foraine Broyles (in
the middest whereof, hee lost
himselſe) in his vnnaturall Bow-

els, his sonnes Rebellion ; but this Great Conqueror could not be admitted the little Earth of his Sepulchre, without composition for annuall Rent. *Henrie* of *Burbon* was surnamed Great; yet in the verie Centre of his Deuices and high Thoughts, is cut off by a base Traitor. But it were easie to write huge Volumes of the infortunate Disasters of Men seeming most fortunate, euen in theie things which are called *Fortunes* ; so blind shee seemes to her owne Darlings ; or rather, so quicksighted and impartiall is Mans *Vanitie*. Successe succeeds not alway, halts often in the last Act; if not, *Ducunt in bonis dies suos, & in puncto ad Inferna descendant.* Those

Iob. 21. 13.

Thole whom successe hath made to forget God, Man, themselues, are the deepest engaged in Vanitie.

And thus we haue examined the outward good things, the *best state*, in *Noble Birth*, in *manie* and *prosperous Children*, in *Friends*, *Wealth*, *Honour*, *Power*, and *Fortunate successe*; and returned, *Vanitas vanitatum*, *Omnia Vanitas*; *Euerie Man at his best state is Vanitie*. The Iurie hath cast all these seuen best states of Men; cast them indeed, as Physicians are said to cast the Vrine of the Sicke; hath found many mortall Diseases signified in them: hath found them Vrines indeed; Dregges, Excrements, Testimonies of our Vanitie, high

and glorious in colour, but signes of deepe Feuers, & more furious Phrensies.

CHAP. L.

Of bodily good things; of Distinction and Dignitie of Sexe; how and why Women are better or worse then Men.

THese external things are but the *Appendices* and Appurtenances of Vanitie: the Soule of Vanitie, is the Vanitie of the Soule; and the Body of Vanitie (the more essentiall parts) is the good, the *best state* of the Body, which come next into view: this hath her seven or more Worthies also to pre-

present to your examination. The first Bodily good thing is the *Sexe*. As God hath made all things in *Number, Weight, and Measure*, so hath he denyed generation to immortall Indiuidualls, and hath giuen *Sexe* for immortality of the kinde, where the Persons and Particulars are subiect to mortality: *Male and Female created he them*. And in Mankindè (the subiect of our taske) each *Sexe* hath its owne Prerogatiues. Euen that which is called * *the Weaker Vessell*, hath preeminences aboue the Masculine in many things.

The *Place* of her making was Paradise; the *Matter* (not *Dust* of the Earth, but) the Ribbe of her Husband, a harder & heartier

Gen. I. 27.

* 1. Pet. 3.
7.

a Gen. 1.
7, 22.

+

b Vid. Len.
de Oc. Nat.
M. l. 1. c. 7.

tier part; the *Forme*, not ^a a *forming* (as is said of *Adam*) but a *Building*, not a Potters Vessell formed, but a House builded for Generation and Gestation, whence our Language calls her Woman, *quasi* Womb-Man: Her *helpe in Generation*, is not onely equall in that we are the *Seed of the Woman*, no lesse then of the Man, but Superior in that wee receiue the distinction of Sexe from the Mother (as some Learned ^b affirme) besides the nourishment in the Wombe, her paine in Conception and Trauell, Milke from her Breasts, together with much more Hand and Heart, Labour and Loue, from the Female Parent. I may adde the amiable Feature, gentle Dis-

Disposition, and those Naturall delicacies whereby she rules in obeying, and commands the greatest Commanders, as Hee hath largely proued, whose Theme was, *Women are strongest.*

3. Esdr. 4.

Equall she is in her reasonable immortall Soule, equall in that Vniuersall Inheritance of the Vniuerse, equally supports the Household as an Oeconomical Yoke-fellow, *Non minor est virtus quàm quærere parta tueri*: & againe, shee seemes more capable of good then Man, as easier moued, nimbler and quicker in Passions and Affections; hardlier aduenturing on euill, as naturally more timorous, suspicious, cautelous; in both these respects, more easily reclaimed:
and

and lastly, is ordained to a more quiet, simple, easie life, freed from troublesome labours in the Church, dangerous employments in the Field, busie Offices in affaires of the State, and Common-wealth; not exposed by Sea and Land, to Winter & Summer abroad, but may enjoy a perpetuall Spring within Dores: and if by frailtie the offends, it is more excusable, and this passionate Sexe easily finds compassion, easilier works commiseration and pardon.

This is true, and (let not Women bee proud) this is true too, that Mans Redemption vvas promised to bee done by the *Seede^c of the Woman*, that in the *d^d fulnesse of time God sent his Sonne*
made

^c Gen. 3.

¹⁵ Gal. 4.4.

made of a Woman, conceived (not of the Seede of Man, but) by the Holy Ghost, and borne of a Virgin; that, after his Consummation est, hee first was seene of a Woman, and the second time appeared to Women; that shee is ^c Cobeire with the Man of the grace of Life, equally interested to the Word, Sacraments, Grace, Glorie. And ^f knowest thou, O Wife, whether thou shalt saue thy Husband? is spoken to Women.

But this is also true, that Adam was first formed, then Eve; Hee in the innocency of Nature had a prioritie in Time, Nature, Order, Honour; Shee, being ^g of the Man for the Man, and the glorie of the Man: and this is too true, That the Woman being deceived,

c 1. Pet. 3.
7.

f 1. Cor. 7.
16.

g 1. Tim. 2.
13, 14.

h 1. Cor.
11.7.

i Eccl. 25.
24, 13, 19.

k Pro. 9.13

l Zach. 5.8.

ued, was first in the transgression :
and through^h her we all dye. Give
me any wickednesse, but the wicked-
nesse of a Woman : yea, all wicked-
ⁱnesse is but little to the wickednesse
of a Woman. Wickednesse it selfe
is mystically called a ^k foolish
Woman, and mystically in visi-
on represented to Zachary^l like
a Woman.

And surely, if wickednesse
should take a habit and visibly
appeare to humane eyes, I know
not how Vanitie her selfe could
more vainely attyre her for Co-
lours, Wires, Tires, Faces, Fa-
shions, where to be naked, where
clothed, with all the Spots, Pain-
tings, Powdrings, Frouzes,
Frizlings, Ruffles, Cuffes, Huffles,
Puffes, and the rest of that rest-
lesse

lesse Rabble (touched before)
then one of our Ladies Wo-
men (I had almost said one of
our Women-Ladies) can doe:
Nor could shee tell how to Pro-
fesse, Protest, Sigh, Weepe,
Sweare, Forswear, Deuise, Say,
Vnsay, Doe, Vndoe, winde her
selfe into more Protean formes
of cunning, insinuating hypo-
crisies, *To hunt for the precious life
of a Man*, then that Woman,
whose *Heart is Snares, and Nets,*
and her Hands as Bands, said the
wisest of Men, be-fooled by
Women.

And truly, if the Deuill can-
not turne himselfe into a *Succu-
bus* Spirit, to be, or seeme to be a
transubstantiate Woman, yet he
often turnes himselfe by insinu-
ation

1. King. 11.
25.

ation into Women, to vse them his best instruments, for his worst purposes. Thus did hee querthrow *Adams* innocency, the old Worlds youthfull Vigour, *Iosephs* Libertie, *Samsons* Strength, *Danids* Integritie, *Salomons* Wisedome; and other the Worthies of Men, by vn-worthy wicked Women. Yea, the wickedest are made more wicked by them. *Abab* had sold himselfe to worke wickednesse in the sight of the Lord, but *Iezabel* furthered the Market, & with her inuention and resolution, makes him *Naboths* Heire, when hee knew not how to effect it. *Herodias* made *Herod* more tyrannical, then his owne in-bred crueltie, and cut off that venerable

rable Head which first had seen the Spirit, talked with the Son, and heard the Father. *Quâ data porta ruunt.* Feminine affecti-
ons goe not, they runne, rush on, flie with impetuous force, and whatsoeuer they will, *Valdè volunt*, they will with a witnesse, their passions generally are more eager, vehement, violent, vnbridled.

The reason hereof is, that Woman was the first, and then, yea therefore (if Grace preuent not) still the worst sinner, deepest in the first sentence of punishment, which continues in continuall execution to the end of the World. Hence that Nature, though made of a Ribbe, is tender (*Mulier*, ^msaith *Varro*,

I i

quasi

m *LeA de*
Op. c. 12.
Mulier à
mollitie,
velut mol-
lier, litera
immutata
& detra-
cta.
Vid. Lem.
de Oc. N.
M. l. 4. c. 13.

quasi mollier) and like soft waxe receiueth easie impression, yea by that means the passions passe more suddenly to and from the Heart, as lighter Straw is quicker fired then harder Wood.

To this a second cause in Nature is added, that defect of a fit Organ to the reasonable Soule; the Spirits (the maine Braces & Instruments thereof) being suffocated with too much moisture, and not quickened with vigor of naturall heat; as greene Wood by immoderate moisture not easily fired, and things cannot well bee discerned in a troubled water. Hence women and children see not so easily the truth of Reason, and are so subiect to Appetite.

A third cause is their *Naturall disease*, which vnnaturally suppressed or altered by fuliginous vapours, cannot but offend the Chamber of Reason, and infect the Parlour of the Bassions, the Braine and Heart; the true cause of many monstrous Conceptions, both of the Bodie and Minde.

Nor can the perpetuall troubles of Conception, Gestation, Nursing, and the Diseases wherunto they are hereby the more subiect (as wee see in elder and more sickly persons, commonly more froward) but occasion more pettish, peeuish wayward, sullen fits and fancies to this weaker Vessell.

And lastly, tendernesse of E-

education, too much by the indulgent Parents cockered; or the frowarder examples of froward Parents, as in sinking Paper, bearing a deepe and more blotting impression and pronesse of imitation; cause this weaker (vnsanctified) to prooue the wickeder Sexe.

I intend not to disgrace that Sexe, of which and by which we are: I abhorre the Tatian and other Hereticall conceits of pollution in Marriage, wherewith Popish single-life in their Clergie is not a little leauened: I detest *Diogenes*, and all that cursed crue, professed Enemies to women-kind. I only shew the Originals of Womens Vanitie, both because I haue little med-
led

led with that Sexe in this whole Discourse, and to instruct them, knowing this their weaknesse, and the causes thereof, to fortifie themselves, their Braines with meanes of Knowledge, their Hearts with moderation of Passion, their Tongues with silence, or with the *law of kindnes in their opened lips*, their Hands with painefull working, their Feet with home-keeping; that they may be * *vertuous women*, as a vertuous woman speaketh, or valiant women (so the word signifies) by the feare of G O D, made resolute and couragious against all impotent, impatient feares, impudent or imprudent weaknesse. And then this fearefulnesse of Nature, will produce

Pro. 31. 10.

* Vers. 10.

Christian Shamefastnesse, the strongest Gard against Vice; and this eagerneſſe and vehemence of affection, as ranke Ground well tilled, a well metall'd Horſe well managed, will bring forth the richeſt Crop, the ripeſt courage for Vertue.

2. Mac 7.

Nor are any examples in Eccleſiaſticall Hiſtories more illuſtrious then of Women-Champions in the Field of Martyrdom. The *Maccabee* Mother had Courage to ſee her ſeuē Sonnes ſucceſſiueſly ſlaine, nay, tortured to the exquisiteſſe of Hellish inuentions, and ſaw it, encouraged them, followed them; that is, dyed eight cruell Deaths, one after another. And what did not the bleſſed Virgin ſuf-

Luk. 2. 35.

sustaine , Blessed among Women,
when a Sword passed thorow her
Soule, and the Nayles, Thornes,
Whippes, Speare, were fixed as
deep in her heart, as her Sonnes
flesh? And tell mee, degenerate
Monsters, Women-haters, what
meere Man can you giue (*Im-
manuel*, God manifested in the
flesh is *verus*, not *merus homo*) to
paralell with this Woman , this
Diuine Temple, the lowly Mo-
ther of the most High God? Let
not *Plato* thanke God that hee
was a Man, and not a Woman;
but let him bee ashamed that so
many Women haue out-strip-
ped all Philosophers , yea , all
Philosophie; Euen so, O Father,
because it pleaseu thee. Thy * Grace
is sufficient, and thy power is made
perfect in weaknesse.

CHAP.

* 2. Cor.
12. 19.

CHAP. LI.

*Of the base Vanitie of Womanish
Emasculate Men.*

BVt art thou a Man? and what is all this whole Tractate, but an Explanation of Mans Vanitie? Thou art the stronger Vessell, and therefore thy sins are stronger: hauing more power, lesse pro-uocations, thy sinnes are greater. Well maist thou beare with infirmities in thy Wife or other women, seeing thy selfe (not a Glasse, as there) a stronger Pot of Metall, battered, broken, melted, with manifold continuall infirmities. A Man emasculate, effeminate, is a Monster: and

and if a Woman bee euill, how euill is he, that puts off (like *Sardanapalus* and *Hercules*) the Man and masculine vertue, to put on the Woman and Womanish niceties, fooleries, furies? A Woman sits *at home*, (I must except our Ladies and Gentlewomen, that suffer not their Husbands to keepe house in the Countrey, but to see and bee seene, to visit Playes, and for worse Offices, will pester the Citie, yet then do not the Husbands, yeelding to their fancie, carrie the Distaffe?) But the man trauels abroad, and comming to his Lands, before his wits, must see strange Coasts; and brings home Cringes, Crouches, Complements, Lookes, Words, Clothes, all new and strange;

strange; that is, hath beene at cost and gone farre to make himselfe a Woman.

Feare, becomes a VWoman, but a womanish feare in a Man is base Cowardise. *Long haire* is an ornament to that Sexe, a token of subiection, an Ensigne of Modestie: but Modestie growes short in Men, as their haire growes long; and a neat, perfumed, frizzled, pouldred Bush hangs but as a token, *Vini non vendibilis*, of much VVine, little wit; of Men wearie of Man-hood, of Ciuitie, of Christianitie, which would faine turne (at least doe imitate) *American* Saluages, Infidels, Barbarians; or VVomen, at the least, and best. *Passions* are tolerated

in

in VWomen: but who can tolerate a Man vnmanly, whirled euerie way with euerie Blast; onely constant in inconstancie?

Fashion is the Womans Disease; and would it were but *Menstruall*, and not continuall: but a Man *Menstruous* (euerie Moneth in new Deuices, Cutts, Fashions) is a Man monstrous, a Man-Moone, a Moone-calse Man, a very Lunatike. *Paintings, Patches, Yellowes*, with all varieties of Colours, are euen in Women intolerable; and that also abominable, that Women deuise to be Mannish in their Attire: and our swaggering phantasticall (hie vpon it) Gentlewomen will from the Waste vpwards be Men; I am afraid,
the

the other halfe is Beast. And are not they ashamed to be *Mall Cut-purses* Apes ? but a Man, a Gentleman to be so gentle a Foole, to be Womanish emasculate, the Womans Ape, *Monstrum, horrendum, informe* ! The one, too much artificiall ; the other, artlesse, blockish: a dawbed patched Wall, expressing his Heart by his Attire ; nothing worthie the name of Man. A VVoman to chide, brawle, contest, not to offer good, or suffer ill, is blameable ; yet their quarrels and curstnesse are sometimes quenched with their owne curst Teares ; commonly evaporate in fumes of VVords ; perish for the most part in priuate: But Men to be so readie to quar-

quarrell, and so hard to be reconciled; to quench their flames, not with Teares, but Bloud (as doe our Gallants and Duellists) or therewith to set fire in all the Courts of the Kingdome (this is the grauitie, forsooth, of ancient and stayed Men) is not VVomanish; it is Hellish, Deuillish. Once, thy Sex hath made thee a Man; thy Vice degrades thee to, or beneath, a VVoman; to be both, is to be neither, a meere *Hermaphrodite*, a meere Monster.

Mercurie and *Venus* procreated betwixt them, *Hermaphroditus*; Masculine VVit, in vnlawfull mixture with VVomanish Fancie, produces this *Hermaphrodite* (not such as ^a *Plato* drea-

^a *Plat.*
Sympos.

b *Leo Heb.*
dial. 3. *Vi-*
ctor Car-
brenf. l. 1. c.
 10. *Ramb.*
Mer. N. l. 2.
cap. 3.

c *A. de. C. D.*
lib. 16. c. 8.

d *Cic. de di-*
uinat.

e *Plin.* l.

11. c. 49.

f *Liui.* dec.
 3. lib. 7.

g *Obf.* c. 94.

h *Eutrop.*
lib. 4.

dreamed, of the first Giant-like Men that warred with the gods ; or as the Iewes ^b Fable of *Adam*, made Male and Female in one person, ioyned by the backe parts ; the Nauell yet remaining a Scarre of the VVound, made by the diuision into two for procreation) but such, who for both Sexes are termed *Androgynes*, Men-VVomen ; which if it be in the Bodie, *Augustine* ^c calls, *Monstrosa hominum genera* ; *Cicero*, ^d *Fatale monstrum* ; *Plinie* ^e, *Portenta* ; *Liui* ^f, *Prodigia* ; by the ancient Romans drowned in the Sea, as prodigious Predictions (so *Liui*, *Iulius* & *Obsequens* and *Eutropius* ^h report) afterwards held by the luxurious Posteritie in *delicys* ; by the seuerer Lawes

Lawes of *Constantine*, done to death, for abusing both Sexes; by the Ciuill and Canon Lawes vncapableⁱ of *Orders* and Ecclesiasticall Promotion, of *Rectorship* in an Vniuersitie, of the Offices of a *Iudge* and *Aduocate*; by the Iewish Lawes, obnoxious to diuers inconueniences; & subiected in * *Florida* (where there are store at this day) to all base Offices and sordid Drudgeries. But if this degenerate Monstrositie and portentuous Vanitie be in the Mind and voluntarie Conditions; it is farre worse, then that which Nature hath by necessitie imposed (a *Crosse*, rather then a Sinne) or that which villanous Art hath added in Eunuchs, violently cut-

i *Vid. Bau-*
hin. de
Merm. l. i.
c. 37. 39. 40

* *P. Pilgr.*
l. 3. c. 7.

cutting virilitie from them. But too much of this first consideration in the Bodie, the Sex: for I wholly omit those Hermaphrodite Deuills, *Incubi* and *Sucubi*, buried in Sodoms Lake; my Inke is not blacke ynough, my Penne abhorres their mention.

CHAP. LII.

Of Beautie, Comelineſſe, Strength, and Youth.

BEAV-
TIE.

* Pro. 31.
30.



Beautie followes, a more beautifull and pleasing ſubiect; the beſt bodily good thing, if the Eye may be Iudge. But * *Fauour* is deceitfull, and *Beautie* is Vanitie, ſaid

said a beautifull VVoman. And how many *Soules* had beene fairer, if *faire Bodies* had not foully exposed them to Temptation, Lust, Vanitie? This Beautie, in the furthest Extent, comprehendeth amiable *Colour*, proportionable *Symmetrie*, & goodly *Stature*. The first is but Colour, and therefore but Vanitie. How many Colours are there of Birds, Flies, VVormes, Flowers, Gemmes, other things both naturall and artificiall (that I mount not to the heauenly Bodies) exceeding, beyond all comparision, the most beautifull of Men? So lightly doth God seeme to regard Colour, that he hath suffered Nature to be (if I may so speake) luxuriant and

K k

pro-

prodigall to the basett of Creatures in this kind. A shame then it is for Man to glorie in that, wherein he is excelled by the Grasse hee treads on; the Creeping things, that annoy him; the venomous Wormes and Serpents, which hee abhorres; to boast of Colour, that is changeable with euery passion of Minde, with euery sicknesse of Body, with euery succession of Age, with euery alteration and vicissitude of Fortune: to grow proud of that, which decayes as Man ripens; sweet in Child-hood, louely in Youth, in Men composed to Grauitie, mixed with some Souldiorly * terriblenesse; in elder Men, to Seueritie, and awfull Re-

* Arist.
Rhet. 5.
εὐτα φεῖ-
πέττες.

Reuerence; in All, it is but Colour, and therefore not Truth, Being, Substance; but Seeming, Lustre, Vanitie.

And what more is the Symmetrie & proportionable composition of the parts? Hath not euery Creature else his due Lineaments & conformable proportion, euery thing being proportionable in his kind? Adde hereunto Stature, a well-set Tallnesse; and haue you any more Dwarffes in goodnesse, more dis-proportioned, difformed in qualities of the Mind, then many of these well-composed Bodies? *Golias, Saul, Absalom*, and his brother *Adoniah*, and many many others, haue in loathsome Pride, Enuie, Ambition, & other

K k 2 oughly

ougly Vices, tickled by the conceit of their Feature, beene as deformed in Conditions, as they were well-formed in Complexion and bodily Constitution. *A Gold Ring in a Swines Snowt.*

Strength

*Plin. l. 7.
c. 20.*

But thou art strong! Are not the Whale, the Elephant, the Tygre, and other Creatures, farre stronger? Yet imagine, thou haddest the prodigious strength of *Iunius Valens*, that could vphold a Laden Cart all the time of the vnlading; and with one Hand could stay a VVaggon, the whole Teame drawing against him in vaine; or of *Salvus*, which would goe vp a Ladder with two hundred weight on his Feet, as many on his Hands, and foure hundred

dred on his Shoulders; or *Tri-
tanus*, whose whole Bodie was
cancelled with right and trans-
uerse Nerues, who with one
Finger conquered and brought
into the Campe vnarmed, the
Challenger of the Enemies; or
of that *Milo*, whom no Man
could stirre out of his Foo-
ting; no Man could bend a
Finger of his Hand; and that
withall, thou hadst that agilitie
and swiftnesse of *Philonides*, the
Foot-man of Great *Alexander*,
which in one day ranne from
Sicyon to Elis, an hundred and
fiftie myles: if that thou couldst
carrie the Crowne and Honour
at all the Olympian Games;
what is this to true Happinesse?
Are not those Champions, those

Games themſelues, all thoſe ſtrong Men, and *Samſon*, ſtronger then they all, vaniſhed; to teſtifie, that Strength is Vanitie? Is not an Oake, a Cedar, and are not the ſtrong Rockes infinitely ſtronger then the ſtrongest Men? And haue not *Hercules* and *Samſon* made themſelues ſlaues to Women, notwithstanding their ſtrength? How many are weakened by their ſtrength; whiles endeavouring beyond it, they breake their backes, and proue themſelues weake, to proue themſelues ſtrong? *Milo* could rend a Tree in ſunder with his Armes; but his Hands were captiued in the returning Clift, and he left a prey, to be deuoured of Wolues. The Myſterie

sterie of *Samson* I mention not, who pulled the House on himselfe, with his enemies. Who commonly are weaker in the strongest part of Man, the Minde, then these Giants and Monsters of bodily strength? But which of them is strong enough to wrestle with Vices, with Passions, with Sicknesse, with Death? So vaine a thing is Strength at the best state.

Youth is flitting, the wisest hath said it, *Child-hood and Youth are Vanitie. Reioyce, O young Man, in thy youth, and let thine heart cheere thee in the dayes of thy youth; they are but a few dayes; and know also, that for all these things God will bring thee to iudgement. And if thou remember not thy*

Youth.

*Eccl.ii.
10,9.*

Creatour in the dayes of thy Youth, that is, if thou forgettett not thy Youthfull Vanities; the *Ancient of Dayes*, may forget thee for euer.

CHAP. LIII.

Of Health, Pleasure, Libertie.

Health.

NOr can bodily *Health* be exempted from Vanitie. Nay, how is it an *Exempt*, (as wee say) and a peculiar vnto Vanitie? *Si non perimus, perimus*. The Crosse way is the high way to Heauen, and a healthfull body commonly causeth a sickly, pining, starued soule. It is indeed a great blessing in such a World of Diseases not to be afflicted.

diseased: but where other sicknesse failes, the want of sicknesse breeds a wanton sicknesse, wee surfeit of fulnesse: Yea, what are all sicknesses but the effects of abused Health? Health like *Dinah*, * hath gone abroad to see the Daughters of the Land, curiously affected to Varietie; and gets a clap, shee returnes a Woman that went forth a Mayde: Luxurie rauisheth her, and begets the Gowt, Palsie, or other Diseases: sometimes Bookishnesse commits this sinne vnwarily, and seeking to fill the curious Braine, fills it and the whole Bodie with Crudities, Rheumes and other Maladies, that now the Scholer had need bee Bookish againe, and studie how to
ridde

* Gen.34.

ridde his house of this Night-workes multiplyed, mis-begotten frie. And if Health were so excellent a thing (and yet without it, what worldly thing is excellent?) happie, thrice happie are the Beasts, Fishes, Fowles, that either are neuer sicke, or haue reason (which our reasonable soules haue not) how to cure their Diseases: whereas how many Men may take vp *Adrians* speech, losing their life in the Phisicians hands, where they seeke to lengthen it? VWhether men haue Health in want of Diseases; this is but a priuation and therefore nothing, and Vanitie; or whether they haue also vse of their Health in bodily employments, this euen by the
the

the vsing weares, is subiect to priuation and therefore Vanity. Euery man therefore notwithstanding *this best estate, is Vanitie.*

O, but what say you to Bodily Pleasure? I say with Tully, *Vox pecudum videtur esse, non hominum,* to challenge the name of good, to that which in his Conscience, though corrupt, and before the VWorld, though almost dead and buried in sinne, heares so ill, and makes her Followers (ashamed of their Masters) attend her like a Courtezan in the dark, not like a Wife openly acknowledged, which wicked men enioy; the contrary whereof is called Sobrietie, Temperance, Continence, with other names of Goodnesse. ^a *Righteousnesse*
and

Pleasure.

Parad. 1.

a Ps 85. 11.

and Peace haue kissed each other:
 b Ro. 14. 17 and the Kingdome ^b of God is
 Righteousnesse, Peace, and Ioy in
 c Pro. 15. 15 the Holy Ghost: A ^c good Consci-
 ence is a continuall Feast, those are
 true and solid Pleasures; the first-
 d Ps. 6. vlt. fruits of the Ioyes ^d at Gods right
 hand and Pleasures for euermore.
 e 1. Pet. 1. 8 Euen these also are Ioyes ^e vn-
 speakeable and glorious. Seneca
 f Sen. Ep. 23 could ^f say of these Pleasures
 of the Bodie, Non implent pectus,
 sed frontem remittunt. Leues sunt,
 lenes, nisi tu forte iudicas eum gau-
 dere qui ridet. Animus debet esse
 alacer: mihi crede, res seuera est ve-
 rum gaudium. And who, indeed,
 can think that God hath erected
 this Body, & lifted vp the coun-
 tenance to the Heauē, that Man
 should wallow like a Swine (nay
 farre

farre short must *Epicurus* himselfe come of a Swine) in brutish Lusts, in sensuall Pleasures? And haue we therefore a Soule after the Image of God, that we may turne worse then the Demill, and subiect the powers of Reason to Appetite and brutish Sensualitie? Is the *esse* and *vinere*, of a Man, nothing but *esse* and *bibere*? and is not Man, such a Man, altogether Vanitie?

Vp *Monsieur Belly*, mount the Towre, and bee the Throne. Dwell no longer in Obscuritie, in the Centre of this Earth : It is Coronation Day of Ladie Pleasure ; shew now thy goodly Paunch, couer not that which my Pen shames to discouer; bee thou (the head of Pleasure) the Bo-

Bodies head too, and crowne thy selfe with Iuy: Downe *Head*, and hide thy Face, not with a ruddie Blush, or a Mourning Blacke, but a gasty, desperate Palenesse; let thy Braines turne into Guts, thy Mouth into Port *Exquiline*; Eyes, Eares, and other Noble Senses, muster your selues to do Dame Pleasure your best Pandar-Seruike; and thou braue *Heart*, bee Mediatour for this Change of State and Go-uernment; melt thy selfe in Lusts, euaporate thy selfe in Sighes, and let all this be called Loue, for the louely *Bellyes* sake. And thou SOVLE, dye a stinking Death, lest *Reason* or *Conscience* controll this *Sibarite* quietnesse like vnseasonable Cockes,

The Sibarites banished
Cockes,
Smiths,
&c. for
their vn-
quiet
Neigh-
borhood.

OR

or Hammer Workmen; drowne
thy selfe in Vrine, or choke thy
selfe in worse then muddie Ex-
crements, that at the Posterne
thou maist be transmitted to ob-
scure Funerals: Or, if thou wilt
seare thy Conscience; and giue *Rea-*
son some *Cerberean* Morfell to
muzzle him, remaine still; bee
thou Great *Alexander*, but let
thy *Thais* command thy Com-
mands, that all this better
then *Persepolis*, the whole Cor-
poreall Citie, may by a worse
then *Macedonian* fire bee burnt
to Hell. Pleasure is like * *Laban*:
in the first thoughts, it speakes
faire, as he to *Iacob*, till thou be-
come Seruant: then giues blear-
eyed *Leah*, for *Rachels* promised
beautie; after that, *changeth thy*
wages

* Gen. 29.

Ch 30.

Ch 31.

wages tenne times ; and alway at parting prooves a Persecutor, whose furie God alone can auert. O Vanitie, that Pleasure should bee in Nomination for the Crown of this Microcosme ! that that which in any act is so short, or if any object prostitute it selfe to longer or ofner vse, growes distastefull and wearisome ; which alwayes leaues Paine her long-raigning Successour, as it was her miserable Vsher before ; should find all the Tribes to conspire with this *Ab-salom*, against *Dauid*.

* Liberty

As for Libertie, * without which, Health is Imprisonment, Youth is Age, Strength is an Eliphāt in a Cage; without which, all Greatnesse is seruile, this may
bee

bee reckoned vnto Pleasure as a
bodily affect, her Companion:
but how much are the wilde
Beasts and Fowles of the Aire
freer? Yea, the Vagabond and
Roguish Vagrant is the freest
of Men, and withall the vilest.
Many thinke themselues Free,
and are Slaues to others, to their
owne Passions. Libertie vnfan-
ctified is Licenciousnesse, slaue-
rie to Vice, to Hell.

CHAP. LIIII.

Of Long Life.

LONG LIFE is the last
of the Bodies Goods:
let mee not slander
it, one of the greatest euils
Ll some-

sometimes that happens to the bodie. To liue to see thy Fame and Credit buried; or thy Wife a Strumpet; or thy Children Morsels for Tiburne; or thy House fired; or Theeues violently robbing, or colours of Law cunningly seizing thine Estate; or Friends become Fiéds; or many, or all of these: when thou out-liuest thy Libertie, thy Youth, thy Beautie, thy Pleasures, thy Health; and now verie Age will not let thine Eyes see thy Miseries, through miserable Blindnesse; hath also locked vp thine Eares; will not suffer thee to take Meate without thy Keeper; vncover thy House to continuall Droppings, hath set so many Sergeants as thou hast
Dis-

Diseases, to keepe thee forth-
comming for the Sessions of
Death; no Baile nor Mainprize
may be taken; and thou art sure
the Sentence will passe against
thee; yea, thou dyest a million
of Deaths in the expectation of
one; and (if feare of Hell affright
not, which yet Impatience bids
thee aduenture) wouldst gladly
dye that one, to beridde of this
million. Is this that thou callest
Life, Long Life? who will long
for this, not long to be rid of it?
when his Seruice is done to the
World, to himselfe; scarce hath
he Braine or bodily Members,
for God or Man; is like a Wea-
therbeaten broken Cotage, in
the midst of a hard Winter; the
Phisicians Creature, his Seruants

Servant, his Friends trouble; is turned Child againe, and returning into his Mothers lap, the belly of the Graue. Loe, here this last of bodily good things, this last and past the best state of Man. Long Life cannot bee had without Age, nor Age ordinarily without Miseries.

2. Sa. 19. 35

But imagine the best Age, that *Tully de Senectute*, could imagine, or some *Utopia* represent rather then present you: let him not bee *Barzillai*, that confesseth at foure-score, *hee is not able to discerne betweene good and euill, to taste what hee eates or drinks, or to heare the voyce of Singers, and that he is a burthen to his best Friends; but as fresh as Moser, who at fixe-score had not his*

his naturall force abated; or Noah, that out-liued the World so many Cēturies; or Methushelah, that was the longest liuer of all: yet are they not all dead? and how much longer is it since Methushelah dyed, then Methushelah liued? Doth not Age multiply and increase thy sinne, & therefore thy Vanitie? Doth not the Epithete, the very Name of Long Life, argue that Life is not long, and that this is but a respectiue speech, a meere Relation, neere to nothing, and Vanitie? Thy Long Life is nothing but that Life which is longer a dying, a Candle longer in burning; no Starre that alway continues; and how much longer thou hast liued, so much lesse is

Pfal. 90.

* Plant.

behind, and all the past is past, hath left nothing but Vanitie, as a *Tale that is told*; all that is to come is vncertaintie; neither can thy Life bee said how long it is, till it now is not long, is not at all; till others haue had their longing, and doe succee in that Inheritance; wherein how soone, and others shall succeed them? This is thy supposed Glorie. *Miserum est * isthuc verbum & pessimum, habuisse & non habere.* Doubtles, the longer liuer enioyes, or possesseth rather, nay, is possessed of the longer Vanitie. And thus the Bodies seuen wise Masters, are found Masters in the Schoole of Vanitie; no Proficients heere, cannot obtaine the lowest Degree

gree in the Academie of Verity. And, indeed, Academies are the Marts for the Minds Marchandize; the Forts for Arts Artilleries, the Cities for the Soules Common-wealth; Courts for Reasons Tribunall; Palaces for the Spirits Royaltie; Schooles for Spirituall Contemplations; and Temples for ghostly Holies; where the Bodie is but Yeoman-Bedle, or an Officious Manciple, and executes seruile inferiour Offices. But examine the *Heads of the Vniuersitie*, the best States of the Minde in all Arts whatsoeuer, and you shall find them Vanitie.

CHAP. LV.

*The Minds best state considered ;
first, in Arts illiberall, Handy-
crafts, Merchandize, Husban-
dry, and Souldiourie.*



Et vs first take view of
illiberall Arts ; and
we shall find them as
Townes-men to Scholers, emu-
lous, enuious, dissembling; yet
necessarie : both such, as can
neither liue well together, nor
asunder. The *Merchants* com-
monly proue *Merchants* in-
deed ; making their Arts, *arts*,
that is, *Fraudes* : the common
Traders are commonly *Tradi-
tores* of the common Good for
priuate Gaine ; their *Crafts* are,
in

in their practice, Craftinesse; their *Mysteries, Mysteries of Iniquitie*. Now for *Demetrius*, with the *Workemen of Hand-Occupations*, whose Hearts are in their Hands, as the Others in their Tongues; these are more seruile, and vsually Drudges to the *Shop-Merchant*, as he to the *Ship-Merchant*. Thus the *Haberdaasher* of Hats (the *Shop-Merchant*) hath vnder him the poorer *Cappers, Diers, Trimmers, Felt-makers, & Band-makers*, all sub-diuided into diuers Trades, few of them thriving; besides, the *Beuer-maker, Fether-dresser, &c.* The *Woollen Draper* hath belonging to him, the *Dier, Cottoner, Sherman, Fuller, Burler, Presser, Drawer. The Printer*

Printer seemes to muster a great many vnder Him ; the Founder, Grauer, Cutter, Inke-man, Paper-man, Corrector, Compositors, Presse-men, and others : yet is he but Lieutenant to the Stationer, or Booke-seller ; who hires him as an Vnderling, and suckes out his sweetest Gaines ; getting more, with a Boy or two in his Shop, then the Printer with his House full of Workmen. To the Stationers are also subiect, the Binder, Claspe-man, and I know not what other Frie. I must not mention, not beleeeue, that Authors are either so base, to hire, or to be hired by them ; for their Arts are liberall : and I would an eighth liberall Art were not necessarie to Scholars,

lers, in a holier vnholier Busi-
nesse. But it may be said of
Sellers in all kind of greater
Trades, which haue vnder them,
as the Lords, their Customarie
Tenants and Coppy-holders,
these poorer Artificers; which
alway haue the greatest Labor,
often more Wit, not seldome
more Honestie, and for the most
part, more Pouertie; one smooth
Tongue being worth manie
Hands, made rough and hard
with paines. This also is Vani-
tie. And what else is euerie
Merchant, euen from the Ped-
lar to the Prince (a thing not
vnusuall in some Countreyes)
seeing all professe to attend and
intend Gaine? And these both,
together with the Husbandman,
are

Arist. Pol.
l. 7. c. 9.

are by the Prince of Philosophers excluded his Citie and well-gouerned Politie, as not iust Citizens, not minding the publike, but their owne priuate: and therefore lesse question shall here be made of them. For who sees not, that if bodily good things attaine not Happinesse, free not from Vanitie; that these which minde, and professe to minde nothing but bodily Goods, must vanish together with them?

And although *Aristotle* admits Souldiors into his Citie; yet who commonly destroy Cities, Kingdomes, Empires, Worlds of Men, but Souldiours? Let no Man take me for a Cinike, taxe mee for taxing,
or

or traduce me as a Traducer of
Souldioury, Nobilitie, Merchandize,
Scholarship, or any state of
Men; if I did not honour as the
best States, those which I so sharply
censure, I should swarue from
my Text: only I hunt and persecute
Vanie in these *best states*,
which (as is said) like a shadow,
followes those bodies most,
which are most conspicuous &
enjoy the brightest Sun-shine.
Some haue indeede set their
wits on the Tenters, and made
holes in themselues, whiles
they would find holes in others,
expressing a great deale of Vanitie,
to make euery thing Vanitie.
But let euery Reader know,
that I vent not here superfluities
and supersubtleties of wit, nor
seeke

seeke to belch, disgorge, and vomit mine owne indigested crudities on other men; but seeke seriously in the *Ballance of the Sanctuarie* to weigh that, which no other scales can poize, the *Vanitie of all men*, notwithstanding their dazling splendor and seeming *best state*, which my Text mentions. Where might I more fitly insert this Apologie, then when I speake of Souldiours? for from whom might I sooner feare blowes & wounds? Let *David* bee honoured, & *Ioshua*, and *Macchabeus*, & *Constantine*, and other diuine Worthies for their Holy inuasiue or defensiue Warres; let all basenesse be imputed to our effeminate Rorers, that (but for the Lye, the
Pot,

Pot, or the Drab) know no way to euaporate their fuming superfluitie of Spirit; nor lesse to those that prefer a Cowards skin and a little base bloud to their Countries safetie, their Princes Honour, their Religions Glory. But when I reade that the Vniuersall Deluge was sent to wash away Bloud, because *the Earth was filled with violence*; that *Nimrod*, to erect a Tyrannie, *was a mightie Hunter*, not of Beasts, but Men; that those renowned Monarchies were founded on Sinkes of Humane Bloud; that Lawes, Learning, Libertie, Honestie, Religion, Humanitie, Life, haue but slipperie footing in the bloudie Field; where seeming Manhood

Gen. 6. 13.
& 10. 9.

Virgil.
Georg. I.

hood is prized aboue manie Men ; where the issue makes the cause good or euill, *Quippe vbi fas versum atq̃ nefas, tot bella per orbem, Tam multa scelerum facies* ; where voluntarie aduenturing Souldiors are *sold yours*, or any Mans else, that will giue better pay, readie for the vnsolid vncertaine pay of a few solid Coynes, to maintaine any Princes or States Iniuries with their Bloud : when I looke vpon the Iniustice and Vices, which are the Baggage of the Campe in the most vertuous and iust Warres ; I am of his mind, that said (onely I except, where God by grace excepteth) *Nulla fides pietasq̃ viris qui castra sequuntur*. Souldiors (if they fight not the Lords

LUCAN.

Lords Quarrels against their
impotent Passions; impotent
successe; if they ouercome not
themselues, as well as their
Enemies.) *are altogether Vanitie*;
that I mention not vniust
Warres, where the Dragon and
these his Bands fight against
Michael, against Humanitie, Pi-
etie, Diuinitie; and for Hell, a-
gainst Earth and Heauen.

CHAP. LVI.

*Of Science; the Liberall Sciences
deliuer not from Vanitie.*

ENter arma silent Musæ;
the terror of these Soul-
diers hath with-held vs
from the Muses liberall enter-
M m tainment,

tainment, in view of liberall Sciences. Science indeed is Mans peculiar, *Hoc proprium hominis bonum, hoc vnum contigit immortale mortali*: I should shew my selfe a vaine Man, if I should implead Science of Vanitie, specially my inscience being such, as euery *Sciolus* and Smatterer would (as *Haniball* accused *Phormio's* Dotage, for mis-spending his Rhetorike on the Office of a Generall, in his presence) blame me for talking of Learning, and thinke me like the Foxe, which said, the Grapes (which he had reached at all day in vaine) were sowre; or that other, which hauing no Tayle, would in a Congregation perswade all Foxes to depriue themselves

selues of such vnprofitable Burthens. But pardon the Blinde Mans boldnesse, you Pharisai-call Seers, and remember him which came into the World for Iudgement, that they which see not, might see, and that they which see, might be made blinde. I know, that as much as Science is magnified, yet One * hath written a large Booke *De vanitate Scientiarum*. Perhaps you will say, that he is an *Agrippa*, according to his Name ; that sends his heeles into the World, to spurne and sprawle, before he hath put forth his head, to looke on it. But what say yee then to *Salomon* ; wise and learned *Salomon*, penitent and religious *Salomon*, *Salomon* the Preacher, which in

Io. 9.39.

* Corn. Agrippa de Vanitate Sci.

Eccl.1.vlt.

his *best state* wrote a Booke, a Booke of Scripture, wherein (as all other things, Worldly and Humane) he taxeth Science of Vanitie? And this is the last summe of his first Chapter; *In much Wisdome is much Griefe, and he that increaseth Knowledge, increaseth Sorrow.*

Gen.3.

The first Knowledge which Man learned by his owne Industrie, was the *Knowledge of Good and Euill*: that he which was created Good, and a complete Scholer; by curiositie of Science, knew himselfe Euill, Naked, Vanitie. The best Arts were inuented in *Caine's* worst Posteritie. Neither were the Babylonians, Chaldeans, Egyptians, Magi, Tyrians, and other

other Nations, Masters of Arts to the rest of the World, euer celebrated for Sanctitie : And in after-Ages, a Heathen Man is in the New Testament expressed by the Name of *Grecian*, who hath beene liberall (the verie Names testifie) of all our Liberall Arts, to these VVesterne Parts.

Grammar teacheth proprietie of VVords, as the Limbes and Lineaments of our Speech; *Rhetorike* giues life and motion to those Limbes; *Logike* addes as it were a reasonable Soule, teacheth to reason with Reason.

But these three Worthies of Liberall Sciences, are but Tongue-Worthies, are all Feminine;

M m 3 their

* Sen. ep.
88.

* See store
of these
Trifles in
A. Gell.
l 14. c. 5.

their worth is in the Tongue;
*Diligentiùs sciunt loqui quàm vi-
uere.* And how imperfect are
they there too? *Didymus* * the
Grammarians writ foure thou-
sand Volumes; a miserable Man,
if hee had beene enioyned to
reade so many, so superfluous.
No Grammarian can tell me the
first Letters; nay, no Language
abides the same, but vanisheth
and altereth with the Speakers.
I adde, Grammar in each Lan-
guage begins to be, when the
Language ceaseth & vanisheth;
and all Languages and Gram-
mars lead vs to Babel, the Tow-
er of Languages Confusion.
No vainer Vanitie vnder Hea-
uen, then to spend studie, which
was *Homers* Birth-place*, who
was

was the true Mother of *Æneas*; whether *Sappho* were a common Prostitute; how long it was betwixt *Homer* & *Orpheus*; whether *Virgil* should not be written *Vergil*; whether it be *Agellius*, or *Aulus Gellius*; and such other Monsters of Learning, which our Critikes obtrude on the World, like Braineborne *Minerva's*. What a deale of studie, in weighing quantities of Syllables, not the qualities of Life? in searching, not the truth of Wisdome, but the fabulous Narrations & Mythologies of the Poets; where the brutish Lusts of Heathen Gods, breeding at once Impietie and Impuritie; and the Vices of wicked Men, are expressed in best

Horat. Ter.

feature of termes, which some
 feuerer Cenfor may deeme as
 edifying to weaker Youth, as
 lasciuious Pictures, Rudiments
 of Bawdrie: sure I am, at the
 best, in vnsanctified Men, they
 are but *Dolla nuga*, and teach
Magno conatu nugas. Some time
 to be this way spent, for reform-
 ing the Wit, and Language,
 I disallow not, to Sobrietie;
 but to be drunken with this
 sweet Wine, to dwell in these
 Studies, is with too much Lear-
 ning to make a Man madde; is
Insaniens sapientia, insanire cum
ratione; alway to be a Child;
 to make a Recreation, an Oc-
 cupation (like idle Gamesters)
 and to make a Fable of himselfe;
 alway to be acting the Foole;
 the

the Humorist; a meere Scholer,
meere Vanitie.

Rhetoricke is yet worse,
(when Grace preuents not) it
is a swelling Poyson, it climbs
into Pulpits, Tribunalls, The-
aters, to proue a publike Pe-
stilence; it knowes the Arts of
Adulation, of Hypocrisie, of
malicious Slaundering, of Æ-
quiuocations; of all sorts of
Juggling, and Lying; it makes
Men see with others Eyes,
with strange Glasses, which
make things sceme bigger, or
lesse, or double, or not at all;
it is Master of Mens furious
Passions, and leades them
(so *Hercules* was pictured) by
the Eare (as Beare-wards their
Beares, by the ringed Snowts) to
any

any Out-rage. Therefore did *Plato* banish Orators and Poets together out of his Commonwealth. *Tertullus* against *Paul* is bitterly eloquent; *Cicero* against *Antonie* is fruitlessly bitter; vnlesse this be the fruit which followes these swelling Rhetoricians; that they are brewers of Sedition & Schisme in the Church and Commonwealth.

Logike doth lesse harme, because it containes it selfe in Schooles; and there, in stead of a refined Man, if it selfe be not refined, giues a Changeling, a iangling Sophister. These, I confesse, are the faults of Men, not of the Arts; and so my Text proclaimes the vanitie of euery
Man;

Man; from which, meere Art nothing exempts him.

The *Arithmetician* accompts Numbers, Fractions, Rules of Three, of Societie, *Par & Impar*, Proportion: some also adde Magicall Superstitions, but knowes not *how to number his dayes, to apply his heart to Wisdome*; and therefore must needs summe vp Folly and Vanitie.

The Musician talkes of Concord, Concent, and Harmonie, and is still in Discord with God and Goodnesse. His members are out of tune, *Instruments to Vnrighteousnesse*; his Soule playes alway, neuer makes good Musike. Can that be good, for which Men haue beene worse esteemed by the best? *Antiochus, Nero,*

Nero, Sempronia, others, haue beene blamed, for too much studie herein.

And is not hee a very Point, and Line, and Superficiall Man, that dwels in Geometry, and loseth himselfe in *quadratura circuli*? The Astronomer climbs in his conceit to the Starres, and measures the Heauens; but keepe no Measure in his Life, & therefore fals downe to Hell. And how vaine is that Arte, which from hence falls to calculate Fortunes, and Astrological *Predictions, all the World is witness.

* See my
Pilg./I.
c. 2.

But none of these do so much as teach Vertue, (they leaue it to Philosophie) I haue been lauish beyond my purpose, to these Arts

Arts termed Liberall: to which a Man must not bee too liberall of Himselfe, of his Studies, lest much feeding proue Gluttonie (euen in good Food) and cause a Surfeit; too much of this Castalian Liquor, these Hot Waters of the *Muses Well*, make drunken. *Seneca* deuides all Arts, into *Vulgar* (of Artificers) *Ludicrous* (for Sport) *Liberales* (as these which he calls *Pueriles*) and *liberæ*. Of these, he saith, *Didicisse debemus, non discere. Solæ liberales sunt Artes, imo (v̄t veriùs dicam) liberæ, quibus curæ virtus est; vnum studium verè liberale est quod liberum facit. Ista liberalium consequatio molestos, verbosos, intemperstios, sibi placentes facit; & ideo non discentes necessaria, quia superuacua didicerunt.*

Sen. Epist.
88. &c.

CHAP. LVII.

*The diuersified Sects and Vanities
of Philosophers, with more spe-
ciall view of PLATO, ARI-
STOTLE, & POTAMONS
Sectlesse Sect.*

* *Sen.*

THat * Art is truly liberal,
which deliuereth from
Vice: but good *Seneca*,
What is that? thy Philosophie
euen as much as it secured thee
from thy Scholler *Nero*. This, in-
deed, is the Mistris, saith *Clemens
Alexandrinus*, of the Liberall
Arts; the Art * of Arts, and Sci-
ence of Sciences. The Ionian
Ancientest Philosophers, the
Chaldeans, Egyptian Priests,
and *Magi* were Masters of Su-
per-

*Clem.
Strom. I.*

* *Macrob.
Satyr. 7. 5.*

perstition, Idolatry and curious Artes ; the Indian Gymnosophists, were impudent vnnaturall Beasts, offering violence to Nature in nakednesse, and strict absurd Niceties, wherein they are followed to this day by the *Bramenes, Iogues*, and others; rather killing Men then Beasts, & some of them hauing Hospitals for Beasts and Birds, and seuerer Canons to auoyde killing of Fleas, Flyes, Lice, then Vaineglorie and Vanitie of Superstition.

See my
Pilgrimage.

Pythagoras went far to learne this foolish Metempsychosis; and *Pyrrho* to put off that sense which Beasts haue, esteeming nothing to bee this rather then that, and not so much as to turn
out

Diog. Laert. lib. 9.

Lucian.
Comm.
Philos.

out of the way when a Cart came; the Drunkards confessed case of Drunkenesse. More tolerable were the Cynike Dogges, which had their Sense (and Sent too of great Feasts, like our late Fryers) barking at all Men, at all Arts; themselves as bad, and withall, more impudent.

Socrates (the Oracles Wise-man) knew nothing but this one thing, that hee knew nothing. *Anaxarchus* knew not so much: the Pyrrhonists Learning was, that there was no Learning, no Honestie, or Vice in manners; no true being in substances; no danger in occurrences: how else could he haue met with such Phantasticalities?

The

The Academikes wearied themselves in Mazes and continuall Labyrinths, being like bad Lawyers, feed on both sides: *Carneades* this day would maintaine, and next day ouerthrow all *Vertue*; like a Cloud before the Sun were his Orations, to darken Truth.

The *Stoikes* were stockes and vnnaturall, full of absurd Paradoxes: I cannot iniurie them (this is one of them) whatsoever I say. *Zeno* was their Author, an inuenter not of things, but noueltie in words, if ye beleeue *Tully*; a thorny Sect, which pull from the Bryers, and lay bare the bones, whose Interrogatories are as it were prickes and stings, and the Professours

N n cen-

Cic. de Fin.

3. & 4.

Tuf. 5.

censured long since, *Merchants of Trifles, Masters of Words, Minsters of strange Opinions, which in the taste seeme pleasant, but in deeper Draughts distastefull; admirable Magnifico's, at the first appearance, vanishing in the end to a Mountaines Mouse-birth; delivering Riddles rather than Sentences; and common Men in a Giants Armour, or like Semiramis Oxe-Hide Elephants; sententious Mountebanks, beginning with admiration and wonder, ending (after some nice Cobweb distinctions) in a smile or scorne. Their Wise-mans Apathie, Ignorance or Opinion of nothing, all sufficiencies; that bee onely is Rich, only Free, Wise, a King, Faire, Noble, a Magistrate, Prætor, Iudge,*

Judge, Logician, Orator, Poet, Priest,
 Learned, and (will you enuie
 him?) Workeman, Botcher, Sow-
 ter, neuer iniuried, drunken, madde,
 (I thinke but once and alway)
 that he is like to God, that offences
 are equall, that a Wise-man must
 not shew Mercie, not forgine, may
 kill himselfe: I must needs confine
 to Bridewell for their Idlenesse, or
 Bethlem the Hospitall of mad-
 Men, at least to the Lazaretto of
 Vanitie. Some of these (*Simia*
quàm similis turpissima bestia no-
bis?) as Apes are like Men, in
 candid Exposition agree with
 Christian Truth, but they saw
 these Opinions as farre off (*Men*
walking like Trees) and not
 knowing originall sinne, nor Re-
 demption by Christ, wheele the

Vid. Lib.
Manuduct.
ad St. Ph. 3

Ennius.

Lac. de opif.
D. cap 6.

Conceit with Giddinesse, not
stablish it with sound Reason.
And how many of these are meer
Prodigies & Portentuous Mon-
sters? As for the Epicures, I will
not bemyre my Pen in rouzing
those Swine out of the myre; I
will say with *Lactantius*, I feare
to be censured of no lesse Vanitie,
to refute such Monsters of
Vanitie. To recite, is to refute
them.

Aristotle and *Plato* may terri-
fie me, and I confesse them tall
Souldiers; but *Goliath* of *Gath* is
an vncircumcised Philistin, and
though he seeme better armed,
yet with a Sling and a Stone
may these Giants be slaine. Let
Aristotle be admired for his Wit,
Stile, varietie of Knowledge;
and

and let *Auerroes* runne madde in
Extasie, and call him *the Miracle*
of Man; the Rule and Exemplar of
Nature, to shew the vtmost Hu-
mane Perfection; his Under-
standing the end of Humane Under-
standing, giuen vs by Diuine Proui-
dence, that wee may know what soe-
uer may be knowne; yet what doth
Aristotle teach of God? of Mans
corrupt Nature? of recouerie
from it? of Humane Happinesse
and Eternitie? Who growes
more Holy, more Diuine, by
his Informations? Nay, what
hath more mangled Diuinitie,
then Aristotelean Mixture (as in
the Schoolemen) like *Linsey Wol-*
sey Garments, *Misselen Cornefields*,
and ploughing with an Oxe and an
Asse, which *Moses* * prohibited?

Auer. in
proem.
Phys. & 3.
de anima.

* Deut. 22.
9, 10, 11.

Nn 3 There-

Tert. de An.
l. c. Hier ad
her. l. 19.
Naz. de
Theon. Or. 1.
l. 1. de prop
l. 1. 1. 5.
Yallant.
lib. 1. c. 5.

Therefore haue the Fathers taxed him, *Tertullian* for his *minutiloquium*, and subtleties in Questions, *Hierome* for his *versutia*, and many other for his artificial intanglings, which may make a Man lose himselfe in a Labyrinth of Nature, but not once eleuate the minde to the Author and Renewer of Nature.

Plato is indeede termed Diuine, and *Moses Atticissans*, and reckoned among the Demigods; * and before those Idols iustly by *Saint Augustine* preferred; he seemes also to haue borrowed many things out of holy Writ, and is the neereſt to Christian Truth. But Egypt (whence hee borrowed his Philosophie) was neere the Holy Land, yet an

* *Aug. de*
c. De. l. 14.

vnneighbourly Neighbour; *A-*
grippa almost a *Christian*, that is,
not a *Christian*; and how many
Platonikes haue beene *Persecu-*
tors of *Christians*? of *Christia-*
nitie? Durst *Plato*, for feare of
Socrates his potion, plainly pub-
lish and maintaine what hee
thought of *God*? did hee not
communicate in their *Idola-*
tries? or could hee know any
thing of *Christ*, which is *the*
Wisdom of *God*? Were not all the
Philosophers inuolued in *Hea-*
then *Idolatries*, and *Rites* equal-
ly ridiculous against *Philoso-*
phie, and impious against *Diui-*
nitie?

Chrys.
hom. 7 in
1. Cor. 2.

A better course was that of
Potamon Alexandrinus, which was
Authour of the *Elective Sect*,

D. Laert. 1. 1.

Nn 4 which

which chooseth out of all Sects that which is best. For what otherwise is any Sect, but Faction, Conspiracie against the Common-Weale of Reason, an iniurious Monopolie, addicting to a priuate Name, mancipating a Mans selfe (Reasons Free-man) to this or that Family? But what can any Man elect in a wilde Vine, but wilde Grapes? Can any Man gather *good Fruits of bad Trees? Figges of Bryers?* The Fruits, indeed, of wilde Vines, of Bryers, of Weedes, are good for somthing: the Phisicians can vse them for Medicine, which for ordinary Food were Poison.

In a word, if wee reckon the seuerall Opinions of Philosophers, what will they be, but so many

many iarring Strings or Instruments? Nay, if any would haue one most expresse Map of Humane Vanitie, let him reade *Plutarch de Placitis*, or *Laertius, de vitis, Philosophorum*, and hee shall haue Vanitie in varietie.

CHAP. LVIII.

The abuse of other Philosophers to ancient Hereses, to Moderne Errours: the right vse of Philosophie.



Here are yet some other *Philosophers*, which may seeme more dangerous then the former, as accounted more Diuine; *Zoroaster, Trismegist, Iamblicus, Porphyrie, Proclus* and other magnified
Gran-

Grandes in some conceits. It is not my part to rake out of their Graues, Men so long dead. Only I maruell, whence and how, after so many many Centuries, the Workes of the two former should be as it were new borne againe into the World. I euer suspect these long Sleepers. But euen the Workes argue themselves borne out of due time, and before they were mature, by their inuolued Obscurities, as it were recalling the first Chaos; by their Opinions making way to many Heresies, euen those, which the Apostle, when he bids, *Beware lest any man spoile you through Philosophie and vain deceit, instanceth about Angels, Will-worship, Touch not, Taste* not,

a Col. 2.

not, Neglect of the Bodie, and other Shewes of Wisedome: but so much worse then meere Follies, as the Deuil is then worst, when transformed into an Angell of Light. Whiles these haue goodly Diuine-seeming Sentences, leauened with other Vanitie, the Hooke and Baite are both swallowed together. Hence haue we some learned Christians, that seeme to lothe their Manna,^b and long for those Leekes, Cucumers, Onyons, and Garlike of Egypt; which doe not like Noble Morney,^c (who like Benaiah,^d slayes Egyptian Superstition and Incredulitie with the Weapon, which by fine force hee hath wrung from the Egyptian; and as^e Dioxippus dealt with Horratius the

b Num. II

c Mor. dv.
C. R.
d 1. Chro.
11. 23.

e 2. Curt.
lib. 9.

f See my
Pilgrimage.
cap. 6.

the Macedonian, murthering him by his owne Weapons) but with such *slime in stead of Mortar* build vs a Babel, in stead of Ierusalem. Out of these Schooles, as out of the *Troian Horse*, proceeded those elder Heretikes, which taught *two beginnings* (of which *Zoroaster*^f is the supposed beginner) the *Gnostikes*, *Marcites*, *Cerdonians*, *Marcionites*, *Manichees*: The *Seleucians*, *Hermians*, *Proclians*, *Hermogenians*, taught that the *Matter of the World was Coeternall with God*: that the *Soule of Man is of the same Essence with God*; the *Gnostikes*, *Priscilianists*, *Manichees*: and many such conceits we may find in *Epiphanius*, *Augustine*, and those Fathers or moderne Authours which haue writ-

written of and against those old Heretikes.

And yet doe we not see, that some make such strange Marriages; that the Children speake halfe Ashdod? Let them impute it in me to dulnesse, which conceiue nothing; I am afraid to be initiated in such Mysteries, ^h τὸ ἐὰν τὸ Σατανᾶ; and dare not ⁱ ἐπερρεῖν παρ' ὁ θεὸς ἐπερρεῖν, ἀλλὰ ἐπερρεῖν εἰς τὸ ἀπερρεῖν. Where ^k is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdome of the World? Let no Man deceiue himselfe. If ^l any Man among you seemeth to be wise in this World, let him become a Foole, that he may be wise: For the Wisdome of this World is foolishnesse

g Neh. 13.
24.

h Apoc. 2.
24.

i Rom. 11.

3.
k 1. Cor. 1.

2.

l 1. Cor. 3.
18, 19, 20.

m Mat. 16.
24.

n Io. 3. 3.

o 1. Cor.
2. 14.

p Rom. 1.
20.

nesse with God ; and the Lord knoweth the thoughts of the Wise, that they are vaine. Our Lord himselfe proclaymes, ^m If any will come after me (how many runne before him?) let him denie himselfe: yea, tells a learned Pharise, a Great Master in Israel, that ⁿ Regeneration is necessarie, before a Man can see the Kingdome of God. Nicodemus knew not what Regeneration meant; nor did Hermes, which hath written of it; and God graunt his Disciples may. The ^o Naturall Man receiueth not the things of the Spirit of God, for they are Foolishnesse vnto him; neither can he know them, because they are spirituall discerned. The inuisible things ^p of God, his eternall Power and

and God-head, they may know from the Creation: but they become vaine notwithstanding in their Imagination, and their foolish Heart is darkened; Professing themselves wise, they become fooles; and change the glory of the incorruptible God into an Image, &c.

The Ephesians were learned, euen in curious Arts; whence came the Prouerbe, * *Ephesiae Literæ*: yet till their Conuersion to Christ, were ^q dead in Trespases and Sinnes, slaues to the Prince of the Power of the Aire, the spirit that now worketh in the children of disobedience; in the ^r vanitie of their Mind, ^{τὸ νοῦς} τὸ νοῦς, ha-
 uing their Vnderstanding darkened
 ἐκ τῆς ἀνομίας τῆς διαβολῆς being alienated
 from the life of God; were ^f with-
 out

* *Suidas.*

^q Eph. 2. 2.

^r Eph. 4.

17.

^f Eph. 2. 12

t Eph. 5. 8.

u Act. 19.

19.

w Bud. de

Ass. l. 5.

x 1. Cor. 2.

14.

y Gen. 3.

See my
Pilgr. l. 5.

out Hope, without Christ, without God in the World; yea, were ^t Darkenesse, as it were, in the abstract. And would God others would learne of those learned Ephesians, to burne their Bookes of *Curious Arts*, rather then trouble the World with them: That flame cost them ^u fiftie thousand pieces of Siluer; which ^{*} *Budeus* summes at five thousand Crownes.

The Schoole-men are deceiued, which interprete ^x *Homo Animalis*, of the *Sensitive Facultie*; and Philosophie deceiued them. For where is *Herésie* seated? where *Infidelitie*, and doubt of Gods Truth (*Eues* ^y first particular sinne) but in the Mind it selfe, so highly extolled? There are

are *tailshoods*, *Vanities*, euen
these of Philosophie, seated.
Chrysostome sayth, That this Na-
turall Man is ; διὰ σάρκα ζῶν, καὶ μὴ πο-
σαντιδὸς τὴν νύκτι διὰ πνεύματος, ἀλλὰ μόνον τὴν
μερῶν ἀνθρώπου οὐρανὸν ἔχον. καὶ τῶν πάντων
ψυχῶν ἐμβάλλει ὁ δημιουργός. And the Na-
turall Man is by the Apostle op-
posed to the *Spiritual*, which
hath the super-naturall worke
of the Spirit, to rayse this cor-
rupt rotten Nature out of the
Graue of Sinne by Regenerati-
on; as *S. Iude*, ^z ψυχικοὶ, πνεῦμα μὴ
ἔχοντες. Let Pelagians dote on
their *Naturall Man*; certaine it
is, Christ was crucified in the ve-
ritie of Humane Nature, to cure
the vanitie of it. His Death ar-
gues Ours: Nor needed the
Law from Sinai, nor Gospel from
Oo Sion,

z Iude 19.

Sion, had Nature beene sufficient: nor needed all this, but that Nature, by some Naturalists, hath beene too Mounte-bankly magnified; and Philosophers, with I know not what Rabble of Philistims, admitted into the *Lords Sanctuarie*, at least suffered to pry (and we with them, with their eyes) into the * *Arke*; which, euen for the Men of Bethshemesh was vnlawfull. The Israelites may not goe beyond their * *Bounds*; and shall *Beasts* be suffered to approach the *Mount of God*, and entermeddle with his secret Counsell? *Timeo Danaos vel dona ferentes*. I am afraid of Philosophers better sayings, except I see them circumcised, or at least haue some Scripture-stampe

* 1. Sam.
6.19.

* Ex. 19. 13

stampe for their approbation. And that you may see I am not zealous against Philosophicall Vanitie, nor icalous of Christian Veritie without cause, I haue here cursorily gathered a Nosegay out of some such Borderers Gardens, which haue framed of Both Worlds on such foundations, seeming to my vnderstanding thus to hold;

That the *first Matter* is a *Primordiall being*, *Vncreated*, *Infinite*, out of a part wherof God made the World: that the *Spirit moouing vpon the Waters*, was, I know not what, *Spiratio Passiua*, painted (*Gay Diuinity!*) like a *Doue moouing Circularly* (for that Circular Motion must be granted, or else you may find the * *Ser-*

* Mar. 10.
16.

* Pl. 18.

pents *Wisedome*, without the
Doues Simplicity) and for the
 shaddowes and darke conceits
 of *Skaddow and Darkenesse*, fecit
 * *tenebras locum suum*, I may fit-
 lyer apply a great deale, then
 the Author hath. Now what
 acquaintance they haue with
 the Deuill I know not, but they
 know much, that can tell vs that
 Demogorgon obseruing that
 vncreated Chaos, or Hyla, or
 first Matter, to be impregnated
 with Power, her Members as
 it were in Trauell; the Sonne
 of Demogorgon (became her
 Mid-wife) stretched forth his
 hand, pittying her grieve, to
 help her Trauell. *Act* now con-
 curring with *Power*, *Strife* the
 first borne of Hyla, the potenti-
 all

all vnitie and seede of discord was brought into Act; who no sooner attracted those rayes of life from the Word or Demogorgon, but hee prooued Author of sedition, and Prince of Darkenesse (& ambitious of the first place) would admit no Superiour, drawing into his conspiracie his moist Companions which had leaped out of Hylas Gulfe together with him; but mounting vpwards, with one Thunder-stroke was cast from the *Formall World*, to the *Centre of the Materiall World*, together with those his Consorts. And immediately after his deiection, the *second Birth* of Hyla, *Natura humida Uniuersalis* was propagated, which the Poets call *Pan*.

This is of the same Nature with the former; except in this, that the vncleanenesse, impuritie, and darkenesse thereof (why was not this done before?) are put off and layd aside, and made more obedient to the Creator, by vertue of the Diuine Rayes and Fulgor. To ascribe the cause of this euill to the Matter and Binarie number, being most imperfect, and the originall of Sedition & Discord; may by some of the Deuills Aduocates be alledged in extenuation of his offence. I am neither his friend so farre, nor so farre aduersarie to such Authors, as to examine or exaggerate that Doctrine, which euerie where layes the blame of *Euill* vpon this eternall

Mat-

Matter, and euen in Vs deriues it from our participation thereof.

But to proceed ; They let vs see they haue acquaintance (I enuie it not) with the supernall Legions, whereof they frame a Trine Trinitie, playing the Em-pyrean Harbengers, and assign-ning three Orders of Angels to each of their three-fold Orbes therein : in the *Æthereall Hea-uen*, and in the *Elementarie World*, they haue obserued iust the same *Proportions*. My Text calls them *Vaine* ; but my selfe must rather beleue them, then goe so farre to receiue new Projects & Plat-formes. I am sure the Scripture knowes no such Learning. Now for Man himselfe, the *Spiraculum vite*, which God breathed into

The Hie-rarchie at-tributed to *Dionys.* is forged vnder his name: see *Rainold Conser. c. 8. d. 2.*

Gen. 2. 7.

Adams Noſtthrills, is (Dare you miſtruſt them?) an vn-created Light, intended by S. Iohn in the beginning of his Goſpel, calling the WORD, the Life of Men, and Light of Darkeneſſe; that it is of Conſanguinitie to God, as Man to his Anceſtors; that this vn-created ſuperiour Portion concurrerh to the Conſtitution of the Soule, which is conſtate of the Mind, Spirit, and Animall Soule, or Idolum. This Animall Soule is the Senſitiue Soule, Daughter of Earth, and Mother of Euills: the Middle is as Prince Elector betwixt this and that higher, the Mind; and this is the true Act of God, and from his Eſſence; to which, if the Spirit cleaue, it is transferred to God, if to the other, it becomes
De-

Deuill. And thus is S. Paul interpreted, complaining of another Law in his Members, captiuing him in the Law of Sinne: That the Matter naturally tends to the Works of Darkenesse, the Forme, to the disposition of Light: That the Soule cleauing to the Mind (which neuer sinneth) is not subiect to passion. (O Christ, neuer let my Soule forget the Passions which thy immaculate Soule sustained, to cure mine.)

Rom. 7.

That the Mind is not diuided from the Essence of God, but con-nexed thereto, as Light to the Bodie of the Sunne: That fixing her Eye on God, it is filled with Di-
uine Power, and makes the Bodie like to a shining Starre, and re-moues it to remote Parts: That
as

as the Sunne sends forth Light,
 so the Soule also a Power where-
 by it may see things done in the
Indies and remotest places, yea,
 and hold conference with the Soules
 of other Men: That (as is told of
Apollonius; doth it become a Phi-
 losopher to beleue every Iug-
 ler, nay, every Tale that any
 Whet-stone Author * can forge
 of him?) the Soule may vnder-
 stand the Languages of Birds or
 Beasts; That by vertue of this
 Light, Mens Bodies may bee
 transfigured or transferred as in
Moses face, Christs Transfigura-
on, Paul rapt to the third Heauen,
and Philip carryed to Azotus, ap-
 peares: with which Examples
 (see how homely the Diuine Ve-
 ritie is respected) that Poets
 Tale

*Magna
 Homeri
 mendacia
 maiorib.
 mendacijs
 corrigit.
 Vm. de
 irad. disc.
 l. 5. Philo-
 strat. Apoll.
 penè totus
 figmentum
 eſt rabioſum
 ac blaſphe-
 mum. b.*

Tale of *Socrates* is added, *Solis luciferas vt vicerit lumine rotas*; that Fable of *Alexander*, that he seemed to the Barbarians to shine; and that *de quodam sapiente* (in the Mahumeticall Legend of *Mahumets* * light I finde some such stufte) sparkling flames together with a sound issued out of him; and in the Booke of Prodigies---- but what doe I prodigally, prodigiously abuse my time and your patience? or what should I tell you the like Tales of *Zoroaster* and *Romulus*, and that Sorcerer *Tyaneus*, and the Conceits of *Avicbron Maurus*, and *Avicenna Arabs*, and the Chaldean Schoole (so often in holy Scripture condemned) which haue held so much of this
Light,

* See my
Pilgr. l. 3.
c 3. §. 2.

Light, or done so much by it? What should I tell you the Creation of the *Cælum Empyreum* the *first day*? the *Starres* the *second*? the *Sunne* captiued three *Dayes* in the Earth, and the fourth *Day* arising from thence and ascending in Triumph to his present place, where hee produced by his quickning Power, the other Creatures formed on the fifth, and the beginning of the sixth *Dayes*, whence they also haue their naturall sparkes of Reason? They which haue so wide a swallow, that Poets, Legends, Tales, euery thing goes downe, aswell or better then Scripture, without any great difference of taste or working: let them call Others, blockish, stupid, vnlearned,

ned, that cannot see these Profundities, Myfticall, Myft-all, Miffe-all Truth, Myfteries, Miſeries of Humane Vanitie: let *Zoroaſter*, and *Hermes*, and *Iamblicus*, and Antichriſtian *Porphyrie* * bee their Saints; let *Apollo-nius*, and *Merline* bee their Prophets; let *Paracelfus* preſcribe Lettice ſutable to their Lips: *Qui Bauium non odit, amet tna carmina Mæui. I am* * more brutiſh then any Man, and haue not the wiſdome of a Man: *Lee*, only * this haue I found, that God made Man vpright, but they haue ſought out many Inventions.

Let the Scripture bee to mee a Lanthorne to my feete, a Light to my path: and I ſhall alway account it ſolid Learning, to bee
ig-

* Porph.
writ ſi-
teene
Bookes
againſt
Chriſtiās.
S. Ierome
calls him
ravidus in
Chriſtum
Canis: hee
termed
Chriſtian
Miracles
deuilliſh
luggings:
theſe
make
them like,
&c.
* Pro. 30.2
* Eccl. 7.29
Eſay 8.19,
20.

ignorant of such Mysteries in the Workes of God, which hee neuer reuealed, *Docta ignorantia*, is safer then *docta nugæ*, or *Blasphemie*. Let Ethnike Philosophers, Iewish Rabbines, Superstitious Magicians, Damned Heretikes, and other the Brats of Darkenesse imbrace these Workes, which Light approoves not: let them with their Cabalisticall senses peruert the Scriptures; let them seeme the *Paranymphs of Nature*, the *Creatours Secretaries*, *Muster-masters* of the Heauenly Squadrons, and all Mysticall *Empyrean Offices* befall them: yet Euangelicall simplicitie shall bee to mee Argument sufficient against Curiosities; nor can I thinke it meete with

with *Hiel*, to * *rebuild Iericho*,
and raise vp afresh those Baby-
lonian Heathenish Towres,
which the Gospell detected, de-
iected so long since. I am sure,
the *Iewes* lost the Scripture,
whiles they held it captiued in
Cabalisticall and Talmudicall
interpretations; the Papists haue
succeeded in Traditionarie Van-
nitie; obscuring the Gospell, as
they the Law: and here now is
a third kinde which *F. R. C.* and
I know not what curious Chy-
mikes in Diuine Mysteries ob-
trude vpon vs in both, *intruding*
themselues in those things which
they neuer saw, rashly pufte vp with
a fleshly minde. Let these Spiders
weaue these fine fine Nets out
of their owne bowels; our ca-
ueat

* 1. King.
16. vlt.

Col. 2. 18.

ueat is, Should not a people seeke vnto their God? To the Law and to the Testimonie : if they speake not according to this Word, *u. l.* (notwithstanding all those Dreames of Light) because there is no light in them.

To reason *à facto ad fieri*, from what is in Nature now, to that first institution and constitution of Nature, is vncertaine, presumptuous, curious: to reason for Reason since the Fall, as if it were still pure, is like the Popish Vanity, which arrogates to the prayse of Moderne Rome, whatsoeuer hath beene spoken of her younger and purer times, gaping for the same applause to a Courtezan, which her Maiden yeeres deserued. It is a weake
 Eye,

Eye, that delights rather in those
mystie Mysteries of *Hermes*,
Iamblicus, or *Zoroaster*, then the
Scriptures : wee haue the *Sunne*
of *Righteousnesse*; they the *Moone*
of Opinion, the *Starres* of Rea-
son, and (as in the Polare long
Nights) the *Snowes* reflexion
in selfe-conceited (but neuer
quickning) *Moralitie* : and *Chri-*
stians are so much wiser then
Ethnikes (saith Saint *Chrysostome*,
in a Homily where he is eager a-
gainst the Eternitie of Matter
and the Soules Diuine Essence,
two of the former Opinions,) as
there is difference betwixt the
Holy Ghost and *Plato*. I will vse
Philosophie as a Seruant, for and
in affaires of this life : but in
things to bee done, or to be be-

Chrys. hom.
7. in 1. Cor. 2

leeued concerning a better life, or where the Scripture hath forbidden Curioſitie, or taught otherwiſe. Once, in all things touching Reconciliation with God, Regeneration & Faith in Chriſt, I am ſent to another Comforter, to a better anointing : in other things not ſo neceſſarie, I will ſtill bee either ignorant, or a Skeptike, til better Reaſons then Pythagorean *Letters*, or Magi- call *Points*, or Superſtitious *Chae- racters*, or Fabulous *Tales*, or I know not what Philoſophicall Fancie or Phrenſie, ſhall captiue my lauifh and prodigall Faith ; which *for not receiuing, the loue of the Truth to Saluation, may iuſtly be giuen vp to ſtrong Deluſion to beleewe lyes;* to ſuch a mind which
the

2. Theſ. 2.
10, 11.

the Apostle calls * *ἀδυνατον νοῦν*,
which dazled with selfe-refle-
ction, or wanting Conscience
(Sciences Guardian) hath lost
Light and Sight; and discernes
not things which differ.

* Ro. 1. 28.

Let *Hagar* be subiect to *Sa-
rah*; let Liberall Arts bee as Pro-
ems and Prefaces to Philoso-
phie; That, a Hand-maid to Di-
uinitie, to Christianitie; let this
a Captive Womens baire and nayles,
(superfluities and errours) bee
shauen and pared away; let these
Egyptians be spoyled, to enrich
the Ebrewes; and good vse may
bee made of the Service of Arts
and Philosophie, euen against
the Vanities of Philosophers; a
Hedge and Fence of the Lords
Vineyard; otherwise if *Hagar*

*a Hier. Ep.
ad Mag.
Aug. li. 2. de
doct. Christ.
Clem. Strö. 1*

swell in her Belly and Heart too,
cast out the Bond-woman and her
Sonne: Ismael will procure a Per-
secutor, Philosophie will bee
Foolosophie, the Philosopher
not σοφός but λόγος a noyse of words,

b Ro. 1. 22

^b φάσκειντες ὅτι σοφ. ἐγίνωκαν ἑαυτοὺς, profess-
sing themselves wise, they became
Fooles. Thus Diogenes called Eu-

c Diag. La-
ert. lib. 7.

clidis ^c σχολῆν ἡσχολῶν, Platonis δια-
τριβὴν, κατὰ τριβὴν; Tertullian called

d Tert. de
Anima.

Philosophers, Sapiētia ^d & fa-
cundia Caupones, the Hucksters of
Wisdom and Words; and not hee

e Hieron.
ad Iulian.

alone (as is before obserued) but
Hierome also, ^e Philosophus est a-
nimal gloria, & popularis auræ vi-
le mancipium; Ambrose, Phalera-
ta sapientia; ^f Origen compares

f Orig. in
Gen. hom. 4.

Philosophie to the bloudie Wa-
ters in Egypt, the Poets to the

cro-

croking *clamorous Frogges*, Logicians to *Lice*, and findes the Egyptian Plagues in the Athenian Schooles.

Well might *Owles* be proverbi-ally mentioned for their plenty in Athens, and *Serpents* sacred to *Minerva*, the Athenians and Learnings Goddesse; such *Owles Eyes* had their Philosophers, (not Hawkes, not Eagles Eyes, their Beakes deceiue you) faire to be seene, and able to see in the night; in worldly affaires, and mystie Mysteries of Humane Literature: not daring to look vpon the Sunne, that *Sunne of Righteousnesse*, the Light and only Life of our Soules; and our Reconciliation with God: wise *Serpents* to inuent, not wise as

Serpent to preuent the first and worst of euills, the spawn of that olde Serpent: O Athens, a Cage of Owles, of vnclane Birds, a Nest of Serpents.


Such was the Athenian Philosophie, either curious in Trifles, or impious in wicked Assertions, laying the groundworke of future Heresies; the one dreaming of Pluralities of Worlds, of *atomi*, people in the Moone, and other ridiculous Vanities. So *Protagoras* held euery thing alike disputable, yea, this Proposition disputable also: *Zenon*, *Nausiphanes*, and others are summed vp in the same number by *Seneca*, which pull out Mens Eyes; or like *Tobacco* Shops vtering only smoke: The other,

other, *imperitiſſimæ ſcientiæ, quæ
dediſcende ſi ſcires*, a learning to
be vnlearned, wherein the Pro-
ficients are, the better Scholers,
the worſe Men, *quantò doctiores,*
tantò nequiores, wiſe to doe e-
uill, wiſe Deuils, (euen they are
called *Dæmones*, that is, *ſcientes*,
for their knowledge) hauing
learned the *deepneſſe of Satan*,
Arts to deceiue. And euen ſtill
whence doe our Labyrinthian
Braines, Machiaulian Spirits,
Incarnate Fiends, learne their
Serpentine Windings, Hookes,
Crookes, *Protean* Metamorpho-
ſes, malicious Subtilties, ſuper-
fine Plots, Tricks, Quirks, but
from abuſed Learning? Thus
is N A T U R E abuſed to A-
theiſme, although euery Crea-

ture be a Period, and the whole World a Booke, to teach the *inuisible things of God*, in his visible Workes. Thus is it not *Morall*, but Mortall Philosophie, which neuer teacheth Humilitie, but puffes vp Man in selfe-conceit of his naturall powers. Naturall Philosophie fumes into Speculations. Politikes are peruerterd to *Achitophels* Policies, when the Law and Gospell of God, and the Kingdome of Christ are excluded our Polities. What can Oeconomikes auaille, where wee are none of Gods House, where the Deuill is Father of the Family?

CHAP. LIX.

*Of Historie ; and the Historie of
Athens, Metropolis of humane
Learning.*

 Historie is entituled the
*Witnesse of Times, Light
of Truth, Life of Memo-
rie, Mistresse of Life ;* makes ab-
sent things present ; giues Mor-
tall things an Immortalitie ;
lengthens Mans short life, makes
vs to liue with the first Patri-
archs, and leaues vs to the last
Posteritie ; yeelds Examples to
all Rules, and teacheth all Arts
by Example ; is the Schoole of
Diuine Prouidence, wherein is
alway read the Lecture of Re-
wards and Punishments; *Discite
iusti-*

institiam moniti. But how many true Histories? *Xenophon* the Philosopher, like *Homer* the Poet, deuifeth; *Herodotus* is called a Father of Lies; *Liuius*, and others, lend you long Orations, to shew, not what was said, but what They can say. All Historians write either of things in their owne Times, which will not suffer the Secrets (forsooth) of State, that is, the truth of things, to be related; or of the former, and therefore from partiall Relations, and vncertaine. If they see the things done, they see with their Phantasie, as well as with their Eyes, and therefore are paraphrasticall Interpreters, translate with a Glosse; or else see with others Eyes, and tell you Others

Others Passions. If a great Prince or State entertaine an Historian, he must plead (not tell) his Masters Affaires; must please and pleasure his Friends; if they neglect him, how can he know Occurrences? How will he tell a boot-lesse Truth? Boot-lesse? nay, dangerous: *Obsequium amicos, veritas odium, parit.* Hence some Nations (as the Turkes, which like *Pharaohs* leane Kine, haue deuoured the Fat, the best parts of the World) will haue no Historians: Others present Others Relations, with the Authors Names to endure the Censure, that they might (as I haue said, taking this course in my Pilgrimage) *mendacia dicere*, rather then *mentiri*; if such Accidents

cidents happen, that such related Accidents haue neuer happened. Though all Historians will not (as he in *Gellius*) confesse themselues Fellowes in Lying; yet this is a true Historie, *Euery Man*, and therefore euery Historian, *is a Lyar*.

But imagine Historie written in best fashion; yet such is Mans Vanitie, it passeth as a Tale that is told: The best reward the Historian gets, is Censure, either of praise (and then his bones, which thereby come thither the sooner, must needs be blest, & rest with sweeter sleepe in the graue) or (which is most vsuall) of blame; which had beene the worst could haue befallne his idlenes, his Money
and

and Limmes spared. But what Changeling Brats and Monstrous Conceptions are daily Hatched, Translated, Printed, not only without Truth, as *Heliodorus, Statius, Lucians* Asses, but like the workes of very Asses (saue that that Creature is better set on worke) without any thing to informe the Minde, or reforme the Tongue, as the History of *Arthur, Oliuer, Palmerin, Amadis*, and a great many other Knights Errant, which rob young Students of their time, and teach nothing but Adulterie and Murther, vnder the names of Knights and Ladies? I will not here adde the monstrous Tales of monstrous Men, Beasts, and Prodigies of Crea-

1. Cor. 3.
20.

Aa. 17.

Io. 4.

Creatures, & *quicquid Græcia mendax Audet in Historia*, which wee smile at in *Mandeuill*, passe by as pardonable in *Plinie*: but who is it that hath learned to be wise by this Philosophie in all the kindes thereof, when the *Wisedome of this world is Foolishnesse with God?*

Athens was farre distant, held no league of Societie with Ierusalem. Fond Knowledge might Men learne there, when the *Resurrection* (without which Men are Vanitie) was of the best Philosophers esteemed Vanitie and fondnes: a poore Vertue where Religion, the chiefe of Vertues, worships *shee knowes not what*, & the best Altar in the City, is erected *To the Vnknown God*. And yet

yet are not Ierusalem, the *Glory*
of all the whole Earth, the Mart
of Iewish Philosophie, and A-
thens the Mother of Ethnike
Philosophers, both vanished?
the Carcasses only, or some
scattered bones of the Carcas-
ses only left?

O Athens! *Salum, solum, so-
lium, Cælum Artium*, the Sea of
Science, the Land of Learning,
the Throne, the Heauen of Arts,
the Greece of Greece; that
which the Head is to the Body,
that which the Eye in the Head,
that which the Sight in the Eye,
that which the Spirits to the
Sight, the Soule to the Spirits,
the Minde to the Soule; such
was Greece to the World, A-
thens to Greece for humane
Lear-

Learning, Seat of the Muses, Graces, Empire, and of Philosophie; O Athens, I call thee to witnesse! But where art thou? thy Ghost I call to witnesse, that Liberall Arts, Philosophers, & Philosophie are Vanitie: For Athens is vanilhed a little *Satines* (so they call the remaining Sepulchre of Athens & her Learning) is left vs. But O Times! O Vanitie! Of seuentie Greeke modern Dialects (so many doth *Simeon Cabasilas* number) the most barbarous is spoken at Athens: nor is there any thing (saith *Zigomal*, an Eye-witnes) of Athens left in Athens, but the Skinne: Athens is remoued (he thinks) into the West.

And it (like the *Castalian* Foun-

Turcogrec.
S. cabasil. ad
crus.

Fountaine) it be there sunke into the ground, and be by some *Metempsychosis* reuiued in England, two goodly Springs rising vp in her stead; or if this royall Citie may glorie in a two-fold Athens to her Daughters; yet neither let Mother nor Daughters be *high-minded*, but *feare*; for all Humane States, euen the best, are Vanitie.

CHAP. LX.

A generall View of our Uniuersties; the Professions of Law, Physike, Diuinitie, and Arts.



VR Uniuersties, besides what Athens yeelded, professe the seuerer Sci-

Q q

ences

ences of Law, Physike, Diuinitie. Law, Physike, Diuinitie! The order such, as if God & a Mans Soule were the least and last of our Care: for the Body, we were meane and indifferent; and our Goods were worthie the first Place! We goe to the Lawyer, and Fee him, with Cap in hand, with many Intreats, many Curtesies, that hee will be so courteous to vs, as to disburthen vs of Purse and State. The Physician hath his Fee, if he comes home to vs; otherwise, his Groat examination of the Two-penny Vrinall is scarce sufficient to pay for the Materialls of his owne Urine. But the Diuine is so humane, as to come, if ye send at Midnight; and as he preacheth
to

to others, he must be content
himselſe to looke for a *Diuine*
(this is the *Diuines*) Reward.
Is it, because (in their *Faith*) his
Diuinitie is a Iewell vnvaluable?
or because (in *Charitie*) they are
loth to diminish his future Re-
compence in Heauen, by pay-
ing him somewhat in hand? or
because they *hope* to liue (and
yet vsually they send not, till the
Physician despaires of Recoue-
rie) and will pay him for all to-
gether, in further decreasing his
Tithes? or because they are e-
nemies to Popish *Merit*? or be-
cause the *Seed* is sowne in *bad*
Ground, which can yeeld no Har-
uest to the Husbandman? Or
is it, because they thinke *Diuini-*
tie is able to enrich Pouertie,

Phi. 4. II.

Ver. 12.

and that Diuine a *Non-Proficient* (and therefore worthie of Nothing) that hath not learned *Pauls Lesson*, to be content in *whatsoever state*? or because they would *diuide Pauls Lesson*; they will *learne to abound*, and he shall *learne* (the Learned Man hath, as they thinke, the harder Lesson) *to want*? Or is it, because they thinke this Profession *not at all dishonoured by Pouertie*; as they which brought in so manie Mendicant Orders into the Clergie? Or that Woman, which much dreading her three sonnes; one, to incurre the Law, for his busie meddling; the second, likely to proue a Murtherer, by his bloudie Frayes; the third, by vnthrifitie Courses, like to
come

come to Beggerie; was aduised to make the first a *Lawyer*, the second, a *Physician*, the third, a *Diuine*; and so the two former might continue their Humours with Gaine, with Authoritie; the third, his with Honour? I am vnable to sound this Myserie; I confesse my shallownesse: the first, the last! Certaine, this inordinate Order seemes to prognosticate the vanitie of the better Studies.

But let vs leaue the Order, and examine them in order. Only let this be premised of them all in generall, That wee need no other Witnessses of Mans great Vanitie, then these three great Professions. For what is Law, but a remedy to Corrupt Man-

Q q 3 ners?

†

ners? *ex malis Moribus bonæ Leges*; is the common Prouerbe. And Truth hath said, *The whole haue no neede of the Phisician*. Neither should Diuinitie haue bin a Studie, if Humanitie had not vanished, and lost her Originall Inheritance; this Phisicke to the Soule had beene needelesse, if Sinne, the sicknesse of the Soule, had not occasioned such Necessitie. Euery Man therefore is Vanitie, because he needes the helpe of *Law*, to rectifie and continue to him the Proprietie of his Estate; of *Phisicke*, for his diseased Body; of *Diuinitie*, for his worst misery in Soule: otherwise (such is Mans Vanitie) one would vanish in Confusion; the other, in Corruption; the third,

third, in Eternall Combustion. And the like may be said of all other Trades, Mysteries, and Professions of Men. All *Arts* are the Daughters of corrupted Nature, and serue (as a short and narrow Couer, as a poore Temporarie Cure) to *heale*, that is, to couer, or to recouer (which it can doe but a little, and a little while) her Nakednesse, and Diseases; the Dawbings, Shorings, Repayrings of a Ruinous Cottage; which neither with these, nor without them, can continue long. This, in their best vse; but often abused, and by the most, peruerted to the further Ruines, and more speedie, or at least, more vicious Demolition;

Qq 4 and

and how often, for a Remedie,
a Mischiefe?

CHAP. LXI.

*The Lawes of God, Nature, Na-
tions, Canon and Ciuill.*

THe Law (which comes
first in question) is
eyther that of GOD,
written in Mans Heart, or the
Law of Nature, or of Nati-
ons, or the Law renewed by
Moses, or the *Ciuill Lawes and
Customes* of each People, and
Societie.

The *First* is vanished; and
therefore Man (the rest not-
withstanding) is Vanitie. The
Law of Nature, which is left vs, is
of

of corrupt Nature, as it were
some Ruines of that fallen
House, or broken Boords after a
shipwracke; whereby we may
coniecture Mans former Excel-
lencie, and sustaine our selues in
some Ciuill Estate (swimming
on these planks) a little while,
the time of this temporall life;
but can neuer sayle to the Ha-
uen, the Heauen of Mans Feli-
citie. *The Law of Nations*, as a
branch hereof, vnites those po-
pular and politike bodies in
termes of Neighbourhood and
vniuersall Rites and Rights;
giues Rules of Warre and Peace:
but haue wee not already seene,
that the *Nations are as a drop of a
Bucket, as lesse then nothing and
Vanie?*

Esay 40.

The

2. Cor. 3.

* Col. 2. 14.

* Gal. 4. 24

* Gal. 3. 10

* Rom. 7. 7
&c.

The Law of *Moses* hath Diuine Originall, but so much more terrible, in that it by Diuine Authoritie witnesseth, conuinceth, accurseth, Humane Vanitie. Therefore is it called a *killing letter*, the ministrations of death and of condemnation; the * handwriting of Ordinances against vs and contrarie to vs (as a forfeited Bond) Mount * Sinai which gendereth to Bondage, answering to the earthly Ierusalem which is in Bondage with her Children: for as many as are * of the workes of the Law, are vnder the Curse. Neither is this from the Vanity of the Law, but from that infection of Vanitie in Man, which peruerbs the best things vnto Vanitie. Is the Law * sinne? God forbid. Nay, I had
not

not knowne sinne but by the Law: for I had not knowne lust, except the Law had said, Thou shalt not couet. But sinne taking occasion by the Commandement, wrought in mee all manner of Concupiscence. For without the Law sinne was dead, but when the Commandement came, sinne reuiued, and I dyed. For sinne taking occasion by the Commandement, deceiued me, and by it slew me. And thus Sinne is become exceeding sinfull, by the Commandement; and that which is holy and iust and good, makes not Man holy, iust, or good; it discouers his wounds, but in stead of Medicine, it is an occasion, through our Vanitie, of further Mortality. *Nitimur in vetitum semper cupimus-que negata.* And yet if it doth
con-

Gal. 3. 21.

contayne vs in outward obedience, this is but feare, and therefore not renewing our Nature, and therefore in regard of ascending Heauen, a meere Vanitie. The Law cannot giue Life, it only seales our sentence of Death, this sentence, that *euery Man is Vanity.*

And can Imperiall Constitutions, Ciuill, Royall, Municipall Lawes or Customes, doe more then the Law of God himselfe? Well may they bee Hedges about our Persons, and States, to keepe out the Robber and Cheater, the violent Intruder, and fraudulent Insinuator: But can they hold vs from vanishing, from sinning against God, from vniust hearts against Men, from secret lusts and intemperate

rate abuses of our owne persons?
Doth not the Prohibition further incite vs, and like a little water sprinkled on a greater Fire, or a violent VVinde on a vehement Flame (with I know not what *Antiperistasis*) rather vnite the forces, & make it burne more violently inward, by denying outward scope and libertie? They which were Sea-ficke in a Ship, and thought to be safer in the Cocke-Boat; and they which hedged in a Cuc-kow, were not vainer Fooles, then they which think Humane Lawes can hedge out Humane Vanitie. This is spirituall, and easily flyes ouer such prouisions; this Sea is internall, in our bowels are the waues that toss vs:
and

and the Poyson which kils vs, is bred within vs. And till a new spirit bee giuen vs (by supernaturall Power) our goods may sometime by Law be preserued, our Goodnesse vanisheth; our Libertie, Honour, Life may be secured, but it is carnall securitie in these to be secure. Ye haue heard before all these and all things which come vnder Laws protection, in particular Examination, conuincd of Vanitie.

Ye may now heare, that many Men abuse good Lawes, to increase of Vanitie and Villanie amongst Men. The Canon Law is most of it vanished with vs, and how great a part of it was Vanitie, *Decretales*, *decreed Tales*, and *Extrauagants*, in the first
Con-

Constitution ? And. although
reuerence be due to ancient Ca-
nons and Councils, to later Sy-
nods, and Decrees ; yet how
many of them are worne out
of vse ? how many altered ?
which of them not peruerterd,
and nullified by the Couetous-
nesse and Subtillties of some
Iudges, Aduocates and quarrel-
ling Persons ? I speake not of
Exemptions, Customes, Priuiledges,
Præuiledges, Inhibitions, Prohibi-
tions and other Tempests that
sometime leaue not a Bullet in
the Canon, except with an ouer-
charge to split it selfe. I adde not,
that nothing hath more corrup-
ted our Ecclesiastical Discipline,
then Disciplinary Schismes,
nothing more battered the
Tem-

Temple, then heretical Canons; I will not denie the goodnesse of good Canons, but will deny goodnesse to Men, that either neede them to curbe their badnesse, or peruert them to increase it. *The Law is good*, but Man is Vanitie, and *vseth it vnlawfully*: I will not trouble you with *Aristophanes* his *Chorus Ranarum*, senselessly dulling the hearing sense with *Brekekekex; coax, coax*, which you may seeme to see sometimes clamorously acted in open Consistorie. This is not defect of Canon, which expressly forbids these importunate *Clamours*; but it is a great Vanitie to vanish so farre from Men, by I know not what *Latonian Metamorphosis*. The Iudge yet might

might for his patience (where-
of all kindes of Courts are
Schooles) bee accounted an ex-
empt from Vanitie, if his autho-
ritie did not vanish like sudden
Lightnings amidst such tempe-
stuous Thunders.

But, alas, what spend I words
about these Wordie or (if you
will) worthy Canon Lawyers
so long since vanished? More
reuerence and respect is due to
the Ciuill Lawyer! The profes-
sion, I confesse, reuerend; but
pardon me, I cannot be the Ad-
uocates Aduocate, I am now en-
tertayned (and are not they of-
ten?) to plead for Vanity. I must
not meddle with Texts nor
Glosses of Law, wherein I haue
no skill; and it is dangerous to

Rr

med-

meddle with their persons; their Vanitie is their Nothing, they will not sue me at Law, for meddling with Nothing. Their Vices are such as grow not from their Profession, but from the corrupt Nature of Man which poysoneth and leaueneth all Professions, whereby the *Lawyer* often *erres from Law*, (is this the Etymologie?) and the *Ciuilian* for priuate respect forgets *Ciuitie*.

But because the Vniuersitie and her Lawyers must yeeld to the *Citie* and her Lawyers; and the Common Lawyer may take exception for being so long vnmentioned; and their Vices are of neerer kinne then the Professions; and the *Ciilians* are almost vanished hence, and as it were

were banished beyond Sea (that if the Church did not admit them Sanctuarie, and the Chancerie protect them with Equitie, and the Admirall, in stead of transportation, somewhat employ them, the huge Armies of other Lawyers would prooue them vtter Vanitie) I proceed to a greater incounter; *paulò maiora canamus.*

CHAP. LXII.

The Common Law, and too common abuses therein.

IT is the Vanitie of that Man whōsoever, which shall taxe mee of disrespect to the Common Lawyer,

Rr 2 or

or to aym in this, in any profession, at any particular persons: but in the Chase of vniuersal Vanity, if Lawyers bee Men, if Courts consist of Men, I may be more bold then my Lord MAIORS Officer, to arrest Vanitie in the Temples, Innes, Colledges of Law and Iustice; and in the Courts, and Iudgement Seates, to arraigne, indite and call for Sentence against her. Law (I will grant it) is as the Marrow in the Bones, as the Soule in the Bodie Politike; Lawyers are as the Bones which keepe the Bodie vpright, as the Spirits that hold Soule and Bodie together. But there are some *Spirits* that need *coniuring*, and some *Bones* quite *out of ioynt*; not *Pillars* to

vp-

vphold, but *Pillers* and *Pollers* of the Common-wealth : *Achitophels counsel* is often turned into foolishnesse.

If the Iudge doth *ius dare*, not as *Iudex* is deriued) *ius dicere*, if hee makes a Sense, in stead of pronouncing Sentence of the Law ; if some Fauourite bee knowne to haue the Monopoly of his Eares ; if hee permits force on the Bench, Fraud at the Barre, violent Prosecutions, Persecutions, Aduantages, Combinations, Greatnesse, Counsaile, to ouer-sway Iustice; if hee pursueth the Sinner, not the Sinne; if he extend to rigour that which was intended for terrour ; if the Law be made a *Cobweb* to intangle Flyes, but lets great Ones
Rr 3 escape;

escape; if an importune scurrilous Aduocate transport him; if Reason bee not the life of the Law and all partiall affections, as *Shooes* which he must *put off his feete*, when hee ascends the Tribunal, Gods *holy ground*; if hee doth not disdaine to inherit *Hams* Curse, to be a *Servant of Servants*, to bee aduised as his bribed Followers shal perswade him: *Hee that is higher then the Highest* regardeth, and there bee *higher then they*; euen he that bringeth *Princes to nothing*, and maketh the *Iudges of the Earth as Vanitie*.

If the Lawyer entertaine all Clients; and when any Man hath a *Controuersie*^a, saith like *Abolon*, *Thy Matters are good and right* (the Law is on your side) and that

Ecd. 7.8.

Esa. 40. 23

a 2. Sam.

15. 23.

Ex. 23. 1, 2.

Is forbidden to let hand to such books or once to speake in an ill Cause.

that not onely by humane fraile-
tie at first deceiued, but by *Ba-
laams Wages*, when he hath re-
ceiued an Answer in his Con-
science of his Clients Iniquitie,
still proceedeth, *Manus^b oculatae
sunt, credunt quod vident*, the one
Fees, the other feeles it good:
If Men be wise to Wickednesse,
and eloquent against Truth (he
^c *which iustifieth the Wicked, or
condemneth the Iust, they both are
abomination to the Lord*) If they
play the cunning Alchymists,
can turne Gold into Lead, and
Lead into Gold; making the
Law a Leaden Lesbian Rule,
and turning their Soules into
Drosse, to make a golden Vi-
zour to Iniquitie: If they haue
Tricks, to leaue the Cause, and

b *Plaut.*

c *Pro. 17.
15.*

let flye at some naturall Defects
 or casuall Accidents of the Ad-
 uersarie : If it be a piece of his
 Learning, to intrap, disgrace,
 dismay, or otherwise interrupt
 and frustrate Witnesses : If, in
 a Case for the Church, he calls
 vpon the Iurie, to remember
 that it is *their owne Case* : If hee
 stretch the Law with Glosses, as
 Shoo-makers doe their Leather,
 and Taylors their Lace, with
 their Teeth ; and like vniust
 Post-masters, make ^d it goe two
 miles, when it would goe one : If
 the Lawyer, for his Fee, sells his
 Passions, Patience, Brawles, and
 thinks it lawfull to say any thing
 for his Client, to paint, colour,
 dawbe, conceale, peruert ; ^c *Si*
clamosi rabiosa fori Iurgia vendens,
 im-

d Mar. 5.
 41.

c Sen. Her.
 fur.

improbis iras & verba locat: If the Client be dealt with, like *Procrustes* his Guests; when his Purse falls short, with biting Use, Mortgage, or sale of Lands, or otherwise to racke it at length: and if it be a long full Bagge, to cut it shorter; and therefore to racke the Sute by Delayes (as Surgeons, which know how to picke a great deale of Siluer out of a broken Shinne) that he may wearie the Innocent, or bring him to a Composition, as iust as the ^f Harlots *diuidatur*; or *Thou* ^g and *Ziba diuide the Land*: If any know (I know none) how to play on both hands; and the Cart must needs goe, as the Horse draw it, said one that had taken a Cart of one, and two Horses after-

f 1. King. 3.

26.

g 2. Saml.

19. 29.

afterwards of another: If by any meanes they defraud Iudgement and Iustice, I dare not call them *Iurisperitos*, but *Fures peritos*.

h Pl. 50. 18

i Ecl. 1. 23.

k Aug. ep. 54.

Let them sue *David* for it; When ^h thou sawest a Theefe, thou consentedst with him, and hast been partaker (I accuse not the Spirituall Lawyers) with the Adulterers. *Esay* challengeth the Princes for ⁱ Rebellion, and calls them, for these Gifts, or Fees, Companions of Theeves. *S. Augustine* sayth ^k, such a one is *Socius Fraudis & Criminis*; and if they make not restitution, he rejects their Repentance. And so I haue heard of one, which in stead of Restitution to so many vncertaine Owners, resolved to be-

bestow all on an Hospitall of
Mad Men; for of *Mad Men*, said
he, *I haue gotten it.*

Such corrupt Lawyers did I
sometime (I know not with
what Poeticall Furie rauished)
expresse in these Verses:

Ergo audiant quid Causidici male?

Injaniens siquis sapientiâ

Musas repellat, barbarumq;

Mugiat horridus; Ira, Clamor,

Et Rixa raucum (Oos clidum!) facit;

Ha sole & Artes; heu procul, heu procul

(Causis vacat, soli & Deo AVR O)

Musa, Pudor, Pietas, Honestum:

Cui nulla iniqua est Causa, beat frequens

Naxq; Angel^o; Spes hinc, Amor, & Fides,

Lingua, AVREA. Hau! Odi. O Morantes!

Morologos! Moror hosce Moros?

Multi at boni sunt, Pegalidum, pŷ

Patroni, Alumni; dona nocentium,

Iustum vili qui praefidentes,

Reijciunt. Quoties Maritâ

Sunt

*Sunt Lege iunctæ Pierides simul,
Legesq; Cæli, Terræ, Hominis, Dei?
Ius, instigq; æquè Mystra Iuris,
Author Idem quoties & æqui?*

1 Mat. 7. 1.

God increase their Number,
their Graces. But there is a
Mysterie of Vanitie in this, That
when the Diuine is forbidden
to ¹ giue holy things to Dogges;
the Physician giues ouer some
Diseased, as deplorate and desperate;
the Husbandman will not
sowe on the Sands or barren
Wildernesse; the Artificer cannot
frame his worke out of some
vnfit Materialls; yet the Lawyers
(some of them) after Sentences
and Orders, and Reason and
Conscience, will vpon Fee
vndertake any Case, and by Appeals,
or Writs of Errour, or
some

some new-coniured Spirit, will deuise to turne Law into Gospell, and rayse his dead Clients Case to life againe. These (if there be such; for my studie is priuate, and I will not alway trust mine Eares) are *Vanitas vanitatum*; that file, and glaze, and whet their Tongues to *Lies*, the properest kind of Vanitie; which call *Euill, Good*; and *Good, Euill* (good Deuills) for a Reward: *Contrition*^m and *Calamitie* are in their wayes, and the wayes of Peace they haue not knowne. Norⁿ can there be Peace, saith my God, to the Wicked: Be he subtile Lawyer, or iniurious Client; as they will haue all Law, so shall they not, except they repent, haue any part in the
Gof-

m Rom. 3.
17.

n Es. 57. 21

Gospell. *Summum ius, summa iniuria.*

o Tull. de
Leg. 1.3.

Salus o populi suprema Lex esto.

p Lip. Pol.

Therefore did our Kings appoint a Chancerie, to moderate the rigour of Law, according to the true purpose of Law, for the common good; and God graunt, there be no Ministers in that Court, which *cancell* and make Vanitie that Institution of Equitie. Otherwise, *p Legibus fundata Ciuitas, Legibus evertitur. Veritas altercando amittitur.* To vse Law to vnlawfull Lust and Rapine, is called *Caninum studium, & concessum Latrocinium*. For euery Qualme to take Physike, is to make the Body an Apothecaries Shop: to stand too neere the Fire, burneth; which, in
con-

conuenient distance, comfortably warmeth: alway, and vpon euerie occasion, to sue and quarrell, is to be an Out-law to God, whose whole Law is fulfilled in ^a *Loue*; and the ^r *New Commandement* of the Gospell is, That *we loue one another*. Cato wished the way to the Court strowed with Caltrops, to pricke those Feet, which delight so much in Sutes. And shall Christians lose their precious vn-valuable *Time*, their good *Name*, *Health* of Bodie, *Wealth*, *Ease*, the continuall *Feast* of a good *Conscience*, the *Hopes* of Heauen, and *Comforts* of Earth; for a Will, for a Humour, for malicious Spight? abusing the sacred sanctitie of Law, and the holy San-

q Ro. 13.9.
r Io. 13.34.

Sanctuaries and Priests of Iustice, the Courts, and Lawyers, to Patronize his Latronage and Violence? What is (if not this) to make the Temple a Stewes; and Ministers of Iustice, Pandars to cruell Rauishment? But I will graunt the Law holy, the Iudge iust, the Lawyer vpright: yet can the Deuill finde starting Holes; and all these shall be no lesse abused, then *David* was in his hastie Sentence, *Behold, ' thine are all that pertained to Mephibosheth*. Though the Head be (as in *Nabuchodonosors* Image) of *Gold*; and the next parts, *Siluer* and *Brasse*, the Iudge, Lawyer, and Sheriffe; the *Feet*, the Iurie, Euidence, and Witnesses, may be part *Iron* and

f 2. Sam.
16.4.

and part Clay. A false Syco-
phant, as *Ziba* was; some sub-
orned periured *sonnes of Belial*,
which belye all, such as *Iezabel*
procured to testifie against *Na-
both*; which shall either meere-
ly deuise, or else partially, as *Doeg*
did, conceale that which might
make for the other partie; or
peruert, as the Witnesses, which
applied to the Temple built
with Hands, that which Christ
had spoken of his Bodie: a for-
ged Euidence, or a packed Iu-
rie, or other meanes may be ta-
ken, to *defraud Iudgement and
Iustice*, by the Executors and Of-
ficers, which may proue offici-
ous Executioners. And if that
Iustice in Sentence, and Iustice
in Execution, as a sound *Heart*

Sf and

and obsequious *Hand*, kisse each other ; yet what is this to Eternitie, to Peace of Conscience, Ioy in the Holy Ghost, the internall immunities of Christs Kingdome within vs ? What to Mans true Felicitie ? In this Inheritance, the Lawyer deales not ; and other Inheritances are Vanitie.

CHAP. LXIII.

The Diseases of Physicians.



He Physician is so farre from curing the Soule, as whiles he vpholds others Bodies, his owne Soule may be twice dead. *Medice cura te ipsum! Where the Philosopher ends,*

ends, the Physician begins ; and he ends (they say) where the Diuine begins ; and therefore the Lifts of his race, from the Alpha to the Omega, are Vanitie. Can that Arte bee excellent, which being most vsed, leaues their Patients, not in minde alone impatient; but euen in Body, the subiect of his Arte, most sickly? Neither haue any men more health, then they which take least Physicke, or leffe, then they which take most. *Qui Medicè vinit, miserè vinit.* Let your nicer Gentry, and Citizens, and the fonder Countrey-man, be Witnesfes. Is any Arte in the World more coniecturall? or any Professors more dissenting with each others Opinions? or

Sf 2 more

more dangerously and mortally erring? How base are the Elements of that Arte? *Stercus & Urina Medicorum fercula prima*. How subiect are they to the censure of euery Kitchin-stuffe, for no lesse then killing her Child, or Husband? how glad to get the commendation of an Apothecary, to worke them into practice? How vilipended, in respect of some new-come Empirike? How many old Women preferred before their greatest Doctour? out of what abominable Sights, Sauours, Touches, Tastes, Infections, must they draw their Breath, Life, Maintenance? How can they but put off Compassion and Humanitie (no lesse then Souldiours)

diours) daily accustomed to
Grones , Wounds , Deaths ? I
say not, that the life of a Physi-
cian seemes somewhat like that
of the Scarabees, liuing in Dung;
or to that of Flies, alway visiting
Sores and Ulcers; or that their
Contentions are such betwixt
Galenists and Paracelsians, that
the Truth may easily fall down
betwixt them; or that their dif-
ferent Opinions are such, that
this to the Patient , whose Body
and Life is the Ball , is another
more terrible Disease; I alledge
not their skill borrowed of Hea-
thens; and that in the practice,
still Iewes, Moors, and Men of
differing Religions are com-
monly most Famous; nor that
for want of skill, they betake

Sf 3

them

them to trie new Conclusions
 (and then how often must they
 kill, in stead of curing?) nor that
 many of them are ignorant of
 the Plants, Simples, & Drugges,
 which they vse; nor that they
 all trust the Apothecaries skill
 and honestie; nor that many
 of them winne reputation and
 admiration, by rudenesse and
 vnciuill neglect of their Pati-
 ents; nor that many appeale
 from all the Doctors, to some
 Artlesse Woman, there finding
 that help which all the Schooles
 effected not. I will not say, how
 many of them, in a search of
 Nature, forget God; nor that
 some mixe Charmes and De-
 uillish Arts; nor that some haue
 playd the **Lopez*; nor that the

* *Selim*
 the Turke
 poysoned
 his Father
Ertizet; &
Iob. the 24.
 his Prede-
 cessour,
 Pope *A-*
lexander,
 hyring
 their Phy-
 sicians
 thereto,

Vul-

Vulgar will excuse the Mountebanke; but say, the Physician kills, if he cure not: nor that the Romans, in *Cato's* Censorship, banished all Physicians out of Rome and Italy: nor that it may still seeme *Ars venefica*, not *Benefica*, where the most Things vsed, are Poysons, or tending that way; as some Men gather by their sudden and violent effects, and the crazinesse, which continues to them that vse them. I will not say (as a Physician did) that Physike is *quadam homicidiorum Ars*; nor will I, with the same Man, * a Professor of Law also, question whether the Lawyer or Physician should haue precedence, *Latrone præcederet an Carnifex*.

* *Agip.
Med. &
Iuris v.
doct.*

I am more charitable; I honour the Art: but in good earnest, Men are vaine that need it; vainer, that it cannot preserve them; vaineſt, that the Medicine proves a Disease, and sometimes worse then the Disease; vaineſt of all Vanities, the Physician himſelfe dies, as well as other Men; yea, sometimes kills himſelfe with Experiments, and finds Death, where hee ſeekes Life. But if none of theſe Things were ſo; though the Bodie be in health, the Soule may be ſicke; yea, the health of the Bodie may occasion the Soules ſickenefſe, pricking to Luſt and Riot. The Soule hath a multiformitie of Diſeaſes, which the Phyſician cures not; and

and therefore, that Man which comes soundest out of the Physicians hand, is vnfound, and altogether *Vanitie.*

CHAP. LXIIII.

*Diuines weighed ; their Dignitie
and oft-forgotten Dutie.*

His belongs to the Diuines profession, a Diuine Profession indeed. These are, by G O D and his Church, called with an holy Calling, and sanctified for this purpose, that they may bee Souldiers against Sinne; nay, as the Captaines of so many Armies, as are Congregations; to fight the Lords Battells, and to make Vanitie

a Mat. 16.

b 1. Cor.
4. 1.

c Esa. 58. 1.

nitie vanish out of the World. These are Physicians to the Soule, Lawyers for the heavenly Inheritance; and as Gods Church is compared to a Palace or Kingdome, all the Great Offices in both are *Spiritual*, and the lot of the Clergie. These are *Chamberlaines*, which haue the ^a *Keyes of the Kingdome of Heauen*, ^b *Stewards of the Mysteries of God*; *Controllers, Treasurers, Cofferers*, are smaller names (though in Earthly Courts, some swell with conceit of greatnesse for being Seruants to such Seruants) all due to this Function, which must ^c *Cry aloud and spare not*, to admonish, rebuke, exhort all Men; to disburse the heavenly Treasures, to keepe accounts, as those

those that ^d must giue account of
Soules; These keepe the Ward-
robe, and put on the Robe of
Grace, the LORD IESVS, to
euery Beleeuer (he is put on by
Faith, and Faith ^e comes by hear-
ing) They are the Sword-bea-
rers: for the Word of God, is the
Sword ^f of God; the Keepers of
the priuate Signet and priuie
Seale, in hearing the priuate
Confessions of wounded Soules,
and giuing Absolution to the
Penitent; Keepers of the great
Seales of Heauen, the Sacra-
ments; They are ^h Embassadors;
yea, they ascend higher in Dig-
nitie, they are called *Starres*, ⁱ *An-*
^k *gels*, ^k *Sauours*, ^l *Co-workmen with*
God in a new Creation; and
Christ himselfe refused to bee a
King,

d Heb. 13.
17.
Reu. 1. 16.

e Ro. 10. 17

f Heb. 4. 12

g Ro. 4. 11.

h 2. Cor. 5.
20.

i Reu. 2. 1.

k Obad.

l Ps.

11. Cor. 3. 9

m Ro. 15. 8

n Rom. 10.
13.o Rom. 2.
17. & c.

King, became a Minister^m of the Circumcision. *How beautifullⁿ are the feet of them that preach the Gospell of Peace, and bring glad tydings of good things!*

But stay, Reuerend Diuine; let vs heare the most Reuerend Arch-builder or Arch-Bishop, Primate of all the Gentile-Churches, and see if what hee saith to the Jew, may not fit vs also, Behold, ° thou art called a DIVINE, and retest in the Gospell, and makest thy boast of God; And knowest his will, & approuest the things that are more excellent, being instructed out of the Law: And art confident that thou thy selfe art a Guide of the Blinde, a Light of them which are in Darknesse, an Instructor of the Foolish, a Teacher of Babes, which
hast

hast the forme of Knowledge and of the Truth in the Law. Thou therefore which teachest another, teachest thou not thy selfe? Thou that makest thy boast of the Law, through breaking of the Law dishonourest thou G O D? Euerie Diuine which preacheth Truth, preacheth that euery Man is a Lier: Vanitie is that Diuinitie which subscribes not to this, that euery Man at his best state is Vanitie: And that Diuine which knowes and doth not, is like the Out-lawed Lawyer; like the rotting perishing Phisician; like the foolish Cooke, cloyed rather then fed with saouours; like Uriah, carrying a Writ to Ioab for his owne execution, in euery Sermon reades a Bill of Indict-

dictment against himselfe.

Alas, to preach against Vain-glorie in affected straynes of swelling Rhetorikes, not so much minding *planctum* as *plausum*, the humilitie of his Auditorie, as the magnifying of his owne good parts; is worse then the Deuill, ^p *Satan against Satan*, Pride against Pride: To make muster of Arts and Words, with SAVLS ^q *Honour mee before this people*, is the vainest Vain-glorie. To preach Christ ^r *crucified*, and not to *crucifie the World to thy selfe*, is like Pharaohs leane ^s *Kine*, which deuoured the fat, and by thy worldly ^t *cares*, to choke all that good Seede which thou hast sowne, in thy selfe first; and exemplarily in others. To
binde

p Mat. 12.
26.

q 1. Sam.
15. 30.

r Gal. 6. 14.

s Ge. 41. 20

t Mat. 13.
22.

binde u heauie burthens on other
Mens Consciencs , and not touch
them with thy least finger, is Phari-
saicall. That which thou sayest
is Pauls, Peters, Augustines, Gods;
but that which thou doest (and
thy selfe therefore) is of the De-
uill. Diuinitie is not an Arte of
wittie speaking , but of wise
and holy liuing : it is wholesome
Food; but Crude ^x Humours, in
corrupt Stomakes , arise from
the best Meates (*mali mores, mali
humores: sument cibum & non di-
gerenti perniciosum est*) and they
breed Diseases. *Conscientia* & *sci-
entia* must not bee diuorced :
Scientia often prooues a Harlot,
Conscientia is a legitimate Wife,
alway fruitfull. To know to know,
is Curiosity, to know to be knowne,
is

u Mat. 23. 4

x Bernard.
in Cant.
Serm. 36.
& Seneca.

†

is Arrogance; to know to enrich
 and aduance thy selfe, is Coue-
 tousnesse; all such Diuines are
 too Humane, *Exempla seipsos inu-*
tilis disciplina circumferunt, are
Heteroclitēs, Defectiues, Exam-
 y *Pacuius.* ples contrarie to their Rule. y *O-*
 di homines ignauā operā, Philoso-
 z *Pl. 50. 16.* pha sententiā. What ^z hast thou to
 doe to declare my Statutes (is *Da-*
 uids interpretation) or take my Co-
 uenant in thy mouth, seeing thou ha-
 a *Afranius.* test to bee reformed? *Vsque* ^a me ge-
 nuit, mater peperit memoria, may
 bee said of Diuinitie; Memorie
 may bee the Mother, but Pra-
 ctice is the more Masculine Pa-
 rent; without which, all Reading,
 Memorie, Knowledge is but of
 halfe bloud, cannot inherit; the
 Salike Law here also excludes
 the

the Distaffe. Thus then I conclude, Every ^b Diuine preacheth this, if hee preach Truth, that euerie Man (the Diuine too) is Vanitie; if false, then is hee Vanitie for preaching Vanitie and Lyes. Againe, Euerie Diuine liueth as hee preacheth, and then he grones vnder a continual burthen of Vanitie; which made that great Diuine cry out of Himselfe, *Miserable Man that I am, who shall deliuer me?* or else he liues contrarie to that which hee preacheth, and therefore is Vanitie. If hee preach, this is his generall, if not particular, Text, *Mans Vanitie*; if hee preach not, himselfe is the Example, Vanitie of Vanities, an Idoll Shepherded, a tongue which speakes not.

b Dilem.

Rom. 7.

T t

C H A P.

CHAP. LXV.

*The Vanitie of Diuinities Patri-
monie: Sacriledge in Citie and
Countrey, wounding and spoy-
ling her.*

IF the Diuine will not
yeeld, we shall find the
whole World and all
the Regions of Darknesse, ready
to coniure downe his obstinate
spirit. His order and place wee
haue shewed before. Wee may
adde, that his Master the grea-
test Diuine, yea, Diuinitie, came
vnto his owne, and his owne recei-
ued him not; He had not a Cham-
ber to bee borne in, a House to
dwell in, a Graue to bee buried
in; the Bethlehemites thrust him
into

into a Stable , the Nazarenes would haue broken his necke, the Gadarens preferred their Swine, and all the Nation , *Barabbas* a Murtherer, before him. *Paul* was suffered to make Tents, and scarce any of those Primitive Diuines were suffered to dye in their Beds. Their blood hath bought vs an Inheritance, but how doe *Labans* Sonnes grumble and lowre? how sicke is *Ahab* for the Churches Vineyard? How wittie is *Iezabel* to supplant? how many Customes, Exemptions, Statutes, Prohibitions, to circumsise the Churches Carnalitie or Temporalities? What Fines, Fraudes, Cittie-flights I forbear to mention. This wil I say for This Citie,

T t 2

that

that since the Apostles were dead, I know not where to find in any one Citie of the World, so *living* (in the sense our Text hath it) a Clergie, *neerer the best state*, for proportionable numbers, learning, diligence, frequent and populous Auditories. But behold a Myserie of Vanitie; where in all the Kingdome is the *Ephah so great, and the Shekell so small?* the Labourers so many, so painfull, their Auditories more able, their Expenses more chargeable, their Oyle to supply this continuall burning so little, as if *Elias* were still lodged with the Widdow of Sareptah? Sure I am that Rauens sustayned him: but our hap is to light on carrion Rauens, yea, worse

worse then Rauens that deuoure
not dead Carkasses, but the li-
uing; that like *Prometheus* his Vul-
ture, feed vpon the Liuiings and
Reuenues of the Church. I hope
there is none of *Hathueys* mind,
that had rather goe to Hell, then
bee in Heauen with *Spaniards*;
and will not for Heauen forego
those two Citie-Minions, *Vsurie*
and *Sacriledge*. But for one Man
in the Countrey to pay asmuch
to the Church, as some twentie
Citizens, the least of which is
twentie times his worth; to laugh
at the Decree for the Clergie,
because they dwell rent-free; or
haue paid a great Fine and smal
Rent is reserued; or tye the Te-
nant to pay most by Bond, a lit-
tle by Lease, or make two In-

* See my
Pilg. l. 9. c.
15.

dentures, or call six parts a Fine, and the seventh a Rent, or other such Deuices: when these are open and palpable in the sight of the Sunne, and Lawyers against sense for sense defend them, this may resolue you, that the Citie Minister is Vicar of Vanitie, though Rector of his Benefice, and Doctor of Veritie. But to make a more generall suruey, where are the rich *Foundations* erected for Seruice of God, for COLLEDGES of learned Men, and for HOSPITALS to the poore? they were abused to Superstition, and are dissolved; that is, they were Vanitie, are vanished. Where are the Lands giuen for deuouter Memorials of the deceased, by de-
cei-

ceiued Donors & Foulders? they are also Brethren in this euill of two-fold Vanitie. Where are the Riches and pristine Reuenues of Bishoprikes? are they not circumcised, the rest by the fauour of God and our good King preserued? Where are the thousands of Impropropriations vanished long since frō the Church to the Cloyster? are they not thence also vanished to *Lay Chattels*, to the maintenance of Vanitie? That which yet remaines, is it not by that Many-headed Monster Symonie, as it were gelded, and by periured Charmes in many made vnfit for spirituall Generation? by seruile insinuating Flatteries abased? by mediation of friends

1. Sa. 1. 20.

betrayed vnto vnfriendly vn-worthy hands? I am afraid to tell this in Gath, or publish it in Ashkelon, lest the Babylonian Daughters triumph. But there they were hatched, from thence to vs de-riued; *Quis tulerit Gracchos de seditione querentes?* These are the Canaanites still left in the Land, the true Relikes of Poperie, which the blinde Sectary in-ueigheth against, and cannot see this Wood for Trees in his own Sacrilegious Possession. These forsooth thinke it lawfull for the Magistrate to dispose of things consecrated to God at their owne pleasure; Tithes saour of I know not what Iudaisme: voluntarie (fooluntarie, volatorie) Stipends were a Free-will Of-

Offering more acceptable. Can you not be warned by Scottish, French, German Churches, reformed after your fashion? How doe these wish their Churches after the English fashion? Alas, poore *Ieroboams* Priests! pittie you haue not that Beggerie you can so well plead for, haue so well merited. Whether you get, or whether you lose, thus much my Text affoordes you, that *euerie Man is Vanitie*: if you lose, you yet get Vanitie; if you winne, it is Vanitie you sue for.

No maruell if M^r *Parson* (I am not ashamed of the Name, which seemes with a scorne objected) be so little beholden to Others of other Professions, professed (as the Fee argues) against

against vs in these Suits; if they write Cases and Volumes, and plead so farre, that they perswade vs to beleecue them vncharitably learned, and that the Law and Gospel (neuer through Friends) can still by a Fee be seuered, I will honour true Learning in euerie Man; and would wish, that Learning were not sometimes vnseasonable, and therefore vnreasonable. I haue elsewhere expressed my selfe in this Tithe-Argument; nor will I now enter the Lists of Disputation, whether Tithes are *due by Diuine Right*: it would aske a whole Booke, and Others haue beene large in this kind. Yet let vs, with calmer spirits, view what hath beene written

in

P. Pilgr. l. 1.
c. 7. §. 3.

Hist. of
Tithes,
10. Seld.

in a large *Historie* of them; Wit, Industrie, and manifold Arts imploying their ioynt forces in this Businesse: and (if I summe rightly) the nicest Mincing, subtillest Glozing, and most curious Trauersing, can find onely a defect of payment in some Ages; of Opinion (except those first Times of the Church, when their Bountie farre exceeded, as is confessed, so poore Proportions) in none. And what is defect of Payment, but the effect of Vanitie? In the first Ranke (as there is mentioned) *Origen* pleads for the literall vnderstanding, and liberall Payment; in the second (for thither they are brought) *Ambrose, Augustine, Hierome, Chrysostome* (I take

take onely what is graunted) demaund Tithes at least, and out of Merchandize as well as Husbandry: Clouds of Witnesses follow, both Canons, and others more priuate: and of our owne Nation; Lawes, Canons, Consecrations, in great plentie. The Authors intents I examine not; nor can I looke, but with the eyes of a respectiue Friend, to so long Acquaintance (though *vsque ad Aras* be the limits of this, of all true Friendship:) I can make this friendly vse of my Friends Labours; there to obserue the Riches of the Iewish Priesthood (*And if the Ministration of the Law be glorious, should not the Ministration of the Spirit, and of Righteousnesse, exceed in glo-*

glorie?) The superfluitie of the Gentiles, the redundant Liberalitie of Primitiue Ages, the Opinions of some of the Ancients questioned; of many, confessed: That hereupon Canons were made by Councils; Donations and Lawes, by Kings; Consecrations, by Princes and Great Men; vntill at last, the Common & Parishionall Right, by Common, as well as Canon Lawes, was acknowledged. Many did indeed arbitrarily conferre them: but (except where all the World cryed shame on them) to some or other Church. And is it any maruell, that the splendour of Monkes and Monasticall Cells (the Colledges in those dayes of best Learning & best-esteemed Deuo-

Deuotion) did dazle Mens eyes, and make them rob the Parish, for the Cloyster? Where, what the *Canker-worme* spared, following *Caterpillers* deuoured, and plucked so many thousand *Impropriations* of Tithes to their Monasteries, alreadie and before settled on the Church? To which, the transcendent Power of the Pope, like *Aper de Sylua*, plucking vp all *Parishionall Fences* at pleasure; and the ignorance and basenesse of most of their silly Masse-Priests, in those Times, added no little encouragement; that I mention not the Rabble of Friers, which like the *Flyes* and *Frogs* of Egypt buzzed and croaked in euerie corner, for their owne aduantage.

tage. Doe not all, that decree
and make Lawes for Tithes (as
by their Canons and Donati-
ons, there mentioned, appeare)
acknowledge in them a Diuine
Right, which they render & pay,
rather then giue, as frank Almes
to God and his Church; as Du-
tie, and not meere Arbitrarie?
And if Canons of Councells, if
Lawes of Kings receiued not
present Execution; doe we not
see the like in all Times, in all
Lawes, euen the most Diuine?
Was not the Feast of Taberna-
cles, with *dwelling in Tents*, insti-
tuted by God himselfe, negle-
cted from the dayes of *Ioshua*,
all the succeeding Centuries of
Ages vnder Iudges, and Kings,
euen from the time of *Ioshua*,
till

Nehem. 8.
17.

till that of *Nehemiah*? To reason therefore from Practice to Right, is very weake; although in this of Tithes, many Reasons may be giuen of this Defect: The Primitiue Persecutions, the abundance then and after, farre aboute that quantitie; the intermeddling of that great *Ardelio*, the Pope; the Iealousies which Kings, not without cause, might hold of him; the state of Parishes so vncertaine, and long vnsettled; the Iarres betwixt Common and Canon Lawyers; Monasticall Preiudices; Miserie of Warres, Inuasions, Conquests; Selfe-will in Potentates; Couetousnesse of Lay Men, to detainee, and of Monkes, to gaine them: Once, my Text giues
you

you the true Reason of all such Non-practise, *Verily, enery Man, at his best state, is altogether Vanitie* (and therefore no good Tithe-payer) *Selah.*

Nor can the English Church (which most concerneth vs) by any search be shewed (in any settled and peaceable Times) not before This of Ours, in plentie of Prouision; not after it, in plentie of Learning, and learned Ministers. And if any make scruple of Diuine Right in Primarie sence; yet euen those acknowledge it now too late, *after the Vowes to enquire, and to deuoure that which was sanctified:* And that in this respect, there remaines, by vertue of Consecration (which you now heard

V u

also,

*Vide Seld.
Renew.*

also, grew vpon a Primarie right supposed) a diuine Right. And as one single Man cannot giue to God, and then arbitrarily resume it; no more can the Body Politike, or State, giue and take from God at pleasure, without Diuine Dispensation and Satisfaction.

Num. 23. 11.

Thus this Historie giues light for vs; and if there were any mysterie of ill meaning (which Charitie and his owne protestations will not suffer me to suspect) yet *Balaam must blesse Israel altogether, when Balac would faine beare of a Curse*: Nor can any argument (in my Logike) be framed out of that Booke against Tithes; but those Defects, that is, the Vanities of Men, before

fore mentioned. Eyther then he meant well, and was mistaken; so there Mans Vanitie: or if there were Mysticall Purposes of Darkenesse, they haue not taken, but giuen vs much euidence and light; which must proclayme his owne Vanitie. *Magna est Veritas*, Truth will preuaile, euen where her Enemies are Iudges; and *Goliab's* Sword shall cut off *Goliab's* owne Head, rather then the Church shall lose her Patrimoine. I apply this rather to others Fancies of that Worke, then that I so fancie of my Friend, the Author.


But to returne to Diuinitie: If shee hath onely the Charitie of Frank Almoners to her main-
Vu 2 tenance,

tenance, then is shee a Beggar ; what greater Vanitie ? If shee haue a Primarie Morall Diuine Right, or a Secondarie, by Consecration ; yet is it enuied, quarrelled, defrauded ; and therefore not farre from Vanitie. What vainer studie, then to studie to be a Beggar ? Or to spend thy ample Patrimonie, for this minced Matrimonie of the Church ? After so many Yeeres studie, such endangering thy Body and Life, so much expence in Maintenance, so much Sollicitation (to speake the least) for thy Preferment, such a perillous charge of so many Soules vndertaken, to reape so little to thy Selfe, to thy Posteritie nothing ?

CHAP.

CHAP. LXVI.

The Difficulties in Diuinitie; some humane fraileties in some Diuines.

 Vppose, that Content supply all those mentioned Defects; yet is Diuinitie a Thornie Studie, by reason of the difficultie in it selfe, and the many by-ways, which Schisme and Heresie hath made to intrap vs, and of the many mis-orderly Orders crept into this Profession. If we make the Scriptures the Rule of Faith; what varietie of Interpretations, *Literall, Allegoricall, Anagogicall, Morall*, are obruded on the simplicitie of Faith? The Iewes

See my
Pilgr. l. 2.
c. 12.

adde their *Talmud*, or Traditionall Exposition; Others haue added a *Typicall* or *Propheticall* kind; and others, a *Cabalisticall*; this also sub-diuided into worthlesse Branches, *Gematria*, *Notarikon*, *Temurah*. If in these yee obserue, how by Talmudicall Iewes, by Hereticall Masters, by Schismaticall Applyers, by Papall Monsters, by Sorbone Doctors, by superficiall Commenters, by Philosophicall Speculators, by humorous Nouellists; in a word, by Humane Diuines the Scripture is tortured, martyred, and crucified in the midst of many Theeues; that there can be but one Truth, as there is but one God, which euerie one affirmes to be with him;

him; others more soundly, with none of them : And besides these, when the Fathers are in many things dissenting with others; in some, with themselves; Councells sometimes, banded with Faction; when they more closely, later Interpreters, by an *Index expurgatorius*, are openly, made to say what other Reformers fancie; when *Scholasticall* Authors require a life to reade them; *Polemicall*, another; *Commentaries*, a third; and yet the varietie of *Tongues*, the Passages of *Times*, the Assistance of all other kinds of Learning are required in a Diuine: God helpe this Man from being intangled in the inextricable Errours of Vanitie. *Open thou mine Eyes, O*

* Psal. 119
18.

* Ps. 36.9

Lord (said a good Diuine, despairing of himselfe) *that* * *I may see the Wonders of thy Law.* The Vanitie of Man dazeleth the Eyes, and makes them vncapable of such Light: *In thy* * *Light shall we see Light.*

And except hee which hath giuen vs the externall Light of Scripture, giue vs the internall sight of Faith, both aboue Nature; *Euery Man*, euery Diuine, *at his best state is altogether Vanitie.* Witnesse the *blinde Pharises*, learned vnlearned Scribes, sub-till silly Lawyers, holy vnholie Priests, which crucified Christ vnder pretence of the Law, and thought they did God seruice in persecuting the Apostles. Witnesse the later Schoole-men, who

who trifled away Religion in curious Questions , in which was *plus argutiarum quàm scientiæ, plus scientiæ quàm doctrinæ, plus doctrinæ quàm vsus.* Ridement dicere verum Quid vetat ? I had rather Erasmus * should in many particulars reueale the nakednesse of Diuines in his time , then my selfe. Except wee bee all taught of God by the cooperating illumination of his Spirit , the Student studies in vaine, his Diuinitie is Vanitie. Haue not the Romists copious Libraries , haue they not Vniuersities many ? manifold Orders of Votaries, each of their Cels, Couents, Colledges , a professed Schoole of Veritie ? Armies of Students indefatigable , innumerable ?
haue

* Eras. Col-
loq. & Mor.
Eucom.

haue they not Learning, Riches, Honours, and as it were the Monopolie of the Worlds best things, yea, challenge it for Heauen too? how Voluminous are their two Cardinals, *Baronius* & *Bellarmino*, not to mention a world of others? But can they haue the Truth, which refuse the Scriptures iudgement? which in their Writings speake so contemptibly and blasphemously of them? which locke them vp in vnknowne Languages from the Vulgar? which obtrude vpon the Canon, Apocryphall Writings? which preferre a corrupt Translation to the Original? which equal Tradition to them? which (as the Rabbinestheir Talmud) preferre Tra-

a *Con. Trid.*
Sess. 4.

Traditions in as many Priuiledges as the hand hath fingers, before them? which admit no Interpretation but their owne, *Aske my Fellow if I be a Thiefe?* which flye from the Scripture to Fathers, from them to the Church, from al Churches to their Own, (arrogating all to the Church, & acknowledging no Church but their owne,) which flye from all to the Pope? And this indeede is the last resolution of their faith: that, as the Assassines at one word of their *Senex de Monte*, would kill themselves or any other Man; so these for the Pope disclaime Kindred, Country, Loyaltie, Wife, Life, Scripture, and (all but in termes) God himselfe.

And

b *Coster.*
Embroid.
See my
Pilgr. l. 2.
cap. 12a

c See my
Pilgr. l. 2.
c. 22. §. 4.

And yet forsooth how many of our young Students must initiate their Theologicall Studies in Schoolemen, in *Bellarmino*? whose very name prognosticates ill successe, from worse to worse in their Studies: yet is the best but bad. *Bel* the first syllable, like the golden Head of *Nabuchodonosors* Idoll, is the Babylonish great God; *Lar*, the Punie Household God of the Romanes, like baser Metall followes; it must bee *minus*, lesse then Faith and Truth which so Romish-Babylonish mixture can procreate: And yet how many out of Him must furnish themselves with Theologie? how many must furnish themselves to the Pulpit, principal-

cipally out of Fryers and Postils? How glorious Smatterers are they, if they can belch out indigested Crudities against *Caluine* and *Beza*? How many doe thus prooue meere Centaures, halfe participating of the *Beast*, halfe of Man? How easily from hence declining to *Lutheran*, *Arminian* Fancies; and if they meet with a subtill Fryer, or hap to trauell ouer Sea (as they haue done alreadie from sinceritie) to a totall Papall phrensie? Such Nouices are Vanitie.

And are not such as like Lapwings run into the Pulpit with the shels on their heads, hauing learned the Lapwings lesson to make most adoe furthest from the Nest, from their Text I meane,

meane, neuer Sophisters till now? and those, which sowre with long standing, the verie Vargese of the Vniuersities, great Bottles with narrow Neckes, all their liues a filling, or hanging vp rather in the Smoke, emptie till the last? and those, which studie Questions, and disputes rather then godly edifying of themselues or others? and those, which make much stirre about Conformitie, hauing nothing else but the forme and habit of a Minister? like the Antike puffed Images on Churches, seeming to glorie in supporting that Fabrike which is the more, and onely, burthened by their weight? and those, that if they can, in a fordid popular basenesse humor

the

the people, and make bitter
Inuectiues against some (com-
monly the publike, and in pub-
like persons specially the Eccle-
siasticall) more religious in o-
thers then themselves, in shad-
dowes then in substance? Tru-
ly I thinke that the want of due
Conformitie to Ecclesiasticall
Discipline established by Law,
is not, or but little, in faction of
the people, but in those Mini-
sters or Diuines which humour
them, fearing (forsooth) an of-
fence, not to God, to the Prince,
to the Law, to their Oath of Ca-
nonicall Obedience, but to *John*
at *Stile*, and some Weauer or Tai-
lor, or Marchants Wife, or other
Humorist in his Parish. In *His*
Parish, said I? A double fault; for
nei-

neither doth hee make it *His* by cure of soules, and *Parish* is a Popish name; Parsons, Vicars, Curates, are stiles of the old Religion: this Man must bee a *Le-cturer* (doth our English Church know such a Calling?) his Name, Office, Hemmes, Ha's, Gestures, Vestures, and as he dares, doctrine, all new, that is, all Vanitie. Once, where the Minister is discreetly resolute, by argument and practice bringing home the strayed Sheep, and not straying himselfe for companie; Experience shewes how tractable the People are, how easily, in the most difformed Congregations, reduced. If I stay a little longer in this subiect, you will beleeeue mee that the Diuine is

Va-

Vanitie, which hath begunne,
and knowes not when to make
an end. And such is your Logick
and our Vanitie, it is easily con-
cluded of Diuines especially,
ex particularibus, that all are euill
if they thinke some not good.
Needs must the Diuine be Vani-
tie, that hath nothing but Vani-
tie to worke on, such ground
which thus repayes his Veritie
with fruitlesse, fruitfull Vanitie.

CHAP. LXVII.

Of Morall Vertue.

TAske is it to shew of Ver-
tue the Morallitie of
Ethnikes, and Philoso-
phers, yea, of all Ciuill Men,

Xx

not

*Dion.hist.
R.li.47.

not borne anew in Christ, that it is Vanitie. Brutus a zealous Patriote, renowned for Vertue, made this the Epitaph of Vertue, and himselfe (now dying) *O misera virtus, * nihil eras nisi verba; at ego te vt inclytum opus exercebam; tu verò seruebas fortune.* Such a verball Vertue, such a Vanity was that Ethnike Morality. This (as by the mouth of two Witnesses) was also the saying of *Hercules*. The Censorious Severity of *Cato*, *Aristides* his Justice, *Scipio's* Continence, the Contentednesse of *Fabricius*, the Temperance, Prudence, Fortitude, Loue of their Countrey, and those other Vertues magnified so much in Histories, had their reward, and applause with Men.

God

God the righteous Iudge looks
with other eyes, viewes the cau-
ses from which they proceeded,
for which they were done, him-
selfe excluded, as before is ob-
serued. These Vertues were
good in respect of ciuill society,
and may iustly shame vs such
dull Proficients in a better
Schoole; but make nothing
to Mans true Felicitie, his Re-
conciliation with God, and fel-
lowship with Him in endlesse
life; without which all things
are Vanitie. Hauing more fully
handled this point * alreadie, I
will say no more of the naturall
Mans Retentiues from Vice, or
Motiues to those shaddowes of
Vertue: only this I may say, *With-
out Faith it is impossible to please*

* In hand-
ling *Omnis.*

Xx 2

God,

* Rom. 8.
 & 14.
 1. Cor. 13.

Esay 64. 6.

Ioh. 15. 1.

Ver. 4. 5, 6.

God, by * hope we are saued, and, If we speake with tongues of Men and Angels, giue all our goods to the poore, our bodies to the fire, haue all Knowledge of Diuine and Humane Artes, haue supernaturall Faith to remooue Mountaynes, and haue not Charity, it profiteth nothing; yea, it hurteth much, all our Righteousnesse prooues filthie clouts, and this lustre notwithstanding, are but *splendida peccata*, beautifull abominations, puffe vp, but edifie not. I am the true Vine, saith the Truth, and Life, and my Father is the Husbandman. As the Branch cannot beare Fruit of it selfe, except it abide in the Vine, no more can ye, except yee abide in mee. I am the Vine, yee are the Branches: hee that abideth in me,

me, and I in him, the same bringeth forth much Fruit; for without mee can ye doe nothing. If a Man abide not in mee, hee is cast forth as a Branch, and is withered, and Men gather them and cast them into the fire, and they are burned. What Vines we are by Nature growne; out of that wilde Vine *Adam*, till the heauenly Husbandman transplant and ingrasse vs into the second *Adam* by Regeneration; what wilde Vines wee are, *Vines of Sodome*, what wilde Grapes wee fructifie, *Grapes of Gall*, is before obserued. The verie name *V I R T V S*, if ye take away *T*, the Figure and Character of the Crosse, is *Virus*, that is Poyson, and such are, in regard of Heauen and the soules

* *Vir natus, quod
mater in co
vis est, &
hinc virtus
nomen ac-
cepit, Last.
de op. c. 12.*

saluation, our best acts not wa-
shed in the Bloud of the Lambe.
All Moraltie is commonly stiled
Humanitie, as the name * *Vir-*
tus comes of *Vir*, & the mayne
excellencie of Man: but if eue-
ry Man bee altogether Vanitie,
then this *Vis*, *Virtus*, *Virilitie* and
Vertue, must needs vanish also.

CHAP. LXVIII.

Of Religion; how little of the
World is Christian; how little of
the Christian World Orthodoxe,
exemplified in the *Abassines*,
Cophti, *Greekes*, *Surians*.



And what shall wee say
of Religion? This in-
deede is the Sacred
Bond

Bond betwixt vs and God, that vnites God and Man in a holy Communion, *Ei vni*, saith Saint *Augustine*, *religans animas nostras*, vnde Religio dicta prohibetur. So *Lactantius*, *Nomen Religionis à vinculo Pietatis, quòd hominem sibi Deus religauerit, & Pietate constrinxerit*. We contend not about Names: but where is that Religion which thus reunites vs to God? Among the Heathens the fabulous Poets were their *Vates*, ridiculous Prophets, and they worshipped they knew not what. The Iewes haue the Law & the Prophets, the Shell, but not the Kernell; *Saluation is of the Iew*, it was of them, of whom concerning the flesh Christ came: and from Sion came the Law, the Word

*Aug. de re-
ra relig. in
fine.*

*Lact. lib.
4. c. 28.*

Ioh. 4. 22.

of the Lord from Ierusalem : but that which was of them, is off, quite off them; and they abiding in their Perfidiousnesse, even by their Religion, are quite cut off from it: God they please not, and are contrarie to all Men.

Mahumetane Religion covers more Ground, then the Christian Name, in all Professions; an Absurditie, without Ground, a Braine-sicke Vanitie. And if * One hath exactly obserued, of all the knowne World, onely one sixt part lifts vp her face from this Myre of Heathenish, Iewish, Mahumetan Superstitions; and hath giuen the Name to Christ. But what beside the Name? This is the

* M. Breewood.

the vulgar Religion, not in the chaunted Conuerfions of the Americans and Indians alone, (who haue but * the Name of Christians, and are baptized for their Age, not their Faith, and that also vnwillingly) but in the most of all Professions, which doe not so much as studie to know the *Great Myserie of Godlinesse*, or sincerely care to practise what they know.

* *Oniedo*,
l. 17. c. 9.
See my
Pilgr. l. 9.
c. 15.

1. Tim. 3. 16

Alas, what doth the Southerne *ABASSINE* and *Egyptian* Christians in Africa know, but Names, and, as it were, a few words of Art in * Christianitie; obseruing, with the Iewes, Circumcision (Excision of Women they haue added also) Purification, Sabbaths, Fasts, Abstinence
from

* *N. Godignus de Abass. rebus.*
l. 1. c. 23.

from Swine, Hares, Strangled,
 Bloud, & Fishes without scales?
 With Mahumetans and Gen-
 tiles, they haue many Wiues,
 and diuorce them at pleasure:
 With the Greekes, they say, the
 Holy Ghost proceeds only from
 the Father: With the Monothe-
 lites, they acknowledge in Christ
 one Will: with the Anabaptists,
 they re-baptize, or multiply it
 rather, euery Twelfth-day, or
 Epiphanie: they deny the Ioyes
 of Heauen to Soules departed,
 with Pope *Iohn* the three and
 twentieth: They hold Romish
 Catholikes worse then Mahu-
 metans; condemne the Coun-
 cell of Chalcedon; beleeeue, that
 Infidels onely shall goe to Hell.
 They admit Infants to sacred
 in-

Tho. a Iesu.
l. 7.

inferior Orders, and to the Eucharist; baptize not till the fortieth day, vpon any Necessitie; obserue false Gospels, as that of *Nicodemus*, with other Supposititious Scriptures, and haue heaped to themselues a World of Errors; besides generally their want of Learning and Bookes, exceeding Rudenesse, and super-exceeding Superstition. Loe here the Christianitie of Africa.

Now for the GREEKES; their Siauerie is not more to the Turke in Temporalls, then to Ignorance and Error in Spiritualls. Their Constantinopolitan Patriarch, with his Followers, are by the Turkes tearmed Dogges, Ethnikes, Infidels; nor
is

*Steph. Gerlach. Crus.
Thucograc.
Ierem. respons.
Pof. serime, &c.*

is he admitted a Seat with the Bassa's, but when he brings his Tribute of foure thousand Duckets, with almost as much besides in Bribes: In that Church is little Preaching; and that which is, in pure Greeke, which the Vulgar vnderstand not. The Priests liue of Almes; the Monks, of their Handy-labour; the Bishops, of poore Maintenance; and how often, Widowes of their Daughters Whoredomes? Studies of Humane Sciences, cause suspicion of Heresie. Their Religion is almost all in Rites and Ceremonies. They obserue foure Lents in a yeere; eat not Bloud, or Strangled; keepe the Iewish Sabbath; admit not massie Images, but Pictures; prohibit

bit the fourth Marriage ; denie the blisse-full Vision till Doomes-day ; with other Opinions, saouring of abundance of Leuen , mixed with their Name and afflicted state of Christians. This is the Christianitie, not of Greece alone, but of Circassia , Mengrelia , Thrace, Macedon, Epirus, Bulgaria, Rascia, Russia, Seruia, Bosnia, Walachia, Dalmatia, Moldauia, Podolia, the Islands of the Archipelago , Candy, Cyprus, and other Parts.

The Syrians seeme to haue their Name of Sur (so doe they call Sidon) and differ little from the former in Religion, but in Iurisdiction , wherein they are subiect to the Patriarke of Antiochia.

*M. Brere-
wood.*

Baumgart.
l. 2. Patriar.
c. 6.

Boter. Relat.
p. 3. l. 1.

iochia. This is his Title : but that which first sounded the *Christian* Name, is now little more then a Name, the Sepulchre of it selfe : the Patriarchall Seat is remoued to Damascus ; and the Archbishop thereof, by these Surians, or Melchites, is accounted Patriarke of Antiochia ; although the Maronites acknowledge one of their own, residing in Libanus ; and the Iacobites another, whose See is neere Merdin, in Mesopotamia ; the Pope also adding, in Title, a fourth of his owne ; as likewise he doth at Ierusalem and Alexandria. O Vanitie ! Foure Patriarkes in Antiochia, and none at all : (for what is foure Cyphers in Arithmetike ?) A great Citie

va-

vanished almost vtterly, and not
about threeſcore Houſes, with
a ſmall Church of Chriſtians
there left, where the Name
Chriſtian was firſt heard!

CHAP. LXIX.

*The Georgians, Circaſſians, Muſco-
nites, with other Northerne
Nations; and of the Iacobites
and Maronites.*



He Georgians haue the
like difference from
the Greekes; being
ſubieſt to their owne Metropo-
litan, reſiding in S. Katherines
Monafterie, in Mount Sinai.
That theſe *Georgians, Mengreli-
ans, and Colchians* are addicted
to

*A. Busbeq.
ep. 3.*

to Drunkenesse, Belly-cheare, Dauncing, might seeme small to the kindnesse of the Brother, or Husband, which commend their Guests to their Wiues or Sisters, esteeming it a credit, if they can please: Few are Virgins at ten yeeres; Theft as with the Spartans, if cunningly done, is a matter of Reputation.

*Vid. G. In-
teriano del-
la vita de
Zych: ap.
Ram. part. 2*

The *Circassians* haue no Letters; their Priests mumble the Greeke Liturgie, which they vnderstand not: if they will write to any, they get some Iew to doe it. They are not baptized till the eighth yeere: and as if this tied them to serue the Deuill (specially the Gentry) enter not the Church till threescore, that is, till infirmitie of Age disables

ables them to the Deuills seruice, in Robberie; in the meane while, sometimes without dores, on Horse-backe, they heare their vn-conceiued Liturgie. Thus Religion teacheth them, That Robberie excludes holy Places; but not to exclude it from their Hearts, the best Temple. Is not this also Vanitie? They haue no Iudges, nor written Lawes, to force their Great Ones; and therefore greater Force is both. Murther is common; Many Wiues esteemed lawfull: Other their Courses are more befitting wilde Beasts, then ciuill Men. Yet are these a Nation Christian.

And so are the *Muscovites* also of the same Religion with the

Y y Greekes;

Greekes, but differing, in exacting Marriage before Orders, and distributing the Eucharist (both kindes mingled in the Chalice) with a Spooone. The seruile condition of this people is such, that their late Tyrant *Iohn Vasilowich* said, they must be shorne once a yeere, like Sheepe, or oftener, like his Beard, to make them grow better. Preaching is not knowne; the whole Clergie being vtterly vnlearned: Twice a yeere, on New-yeeres day, and *S. Iohn Baptists*, the Prelate, in his Cathedrall Church, hath a set forme of Words, in a poore Exhortation to them. They are watchfull to keepe out Learning, lest (forsooth) it should breed Inno-
uation;

uation; and therefore will not allow Printing. Their Prelates being such; no maruell, if their numerous Priests and innumerable Friars be verie Blockes. One of them, by Master Doctor *Fletcher* asked, how many Evangelists there were? answered, he knew not; how many Apostles? he thought Twelue; how he should be saued? hee knew not whether he should, or no; if so, he would be glad; if not, what remedie! Why he shoare himselfe a Fryer? because hee would eat his Bread in peace. They reade not, but account dis-authentike the soure last Bookes of *Moses*, as abolished by Christ; for which cause, they reade not the Prophets pub-

D. Fletcher.

likely, as proper to the Iewes. The Psalmes they accept, and New Testament. They, in the yeere 1588. bought the Patriarkeship of the then Patriarke of Constantinople; who sold it, to be reuenged of the Greekes, which had deposed him. Traditions they equall; the Church they preferre, to Scriptures. A world of other Ceremonies and wicked Opinions they haue, agreeing with these Foundations.

As for the *Lappes*; some are Christians, but without Letters altogether; and exceeding Sorcerers and Witches, wherein they passe all Nations.

Other Northerne Nations I might name, that haue a kind
of

of Heathenish Christianitie ;
professing Christ in Name, but
in many things follow their An-
tique Ethnike Customes.

Livonia was by force of the
Dutch Knights made Christi-
an ; but euen still their *Se leaues*
and Heathenish Groues , with
Deuillish Rites , are not extir-
pate : And *Lithuania* , among
the Rustike people, is not quite
washed from Gentilisme , in
Rites and Customes.

The Christians in *Asia* and
India, before the Portugall Con-
quests, were *Nestorians* ; and in
the hither Parts, Mesopotamia,
Babylonia, Cyprus, Palestina,
Iacobites : of which, are reckoned
a hundred and threescore thou-
sand Families, by some ; others

Y y 3

say,

Bot. par. 3.
Breiten-
bach. Vi-
triaz.

say, this Heresie is spread in for-
tie Kingdomes. These vse Cir-
cumcision, and Crosses branded
with hot yrons; honour *Diof-*
corus and *Iacobus Syrus* for Saints;
and are much like the Egyptian
Cophiti and *Abassines* in Supersti-
tions and Heresies.

The *Armenians* haue two Pa-
triarkes of their owne; beleue
not the Soules Blessed, till the
last Day; exact Marriage of
Priests; Re-baptize; abstaine
from vncleane Beasts; obserue
a strict Lent, without Milke-
Meats, Oyle, Flesh, or Wine;
obserue Festiualls on times dif-
fering from other Christians;
fasting on our Christmas day;
celebrating the Annunciation
on the sixt of Aprill; and Purifi-
cation,

cation, on the fourth of Februarie, &c.

The *Maronites* haue diuers of the same Opinions with the former; also distribute the Communion to Infants; giue the Father power to dissolue his Childrens Matrimonie, if he mislike; create Children, of five or sixe yeeres, Sub-Deacons; eate no Strangled, or Bloud; exclude Women from the Communion, in time of their Disease; maintaine the *Monothelite* Heresie.

Lo here a brieve summe of the Christian Nations at this day; and their manifold Errours and Superstitions, that is, their Vanitie in the Christian Veritie.

MICROCOSMVS, or,

As for these Welterne parts,
One hath written a Learned
Treatise, to which I referre the
Reader. I write not heere a large
Historie, but shew that of so
many Christian Nations, few
haue any more generally then
Rites and Shaddowes, a Bodie
almost exanimate and dead.

CHAP. LXX.

*Of Papists and other Sects; of Va-
nitie in most mens liues, notwith-
standing veritie in Doctrine.*



If we should adde the
abominable Superstiti-
ons and Heresies of the
Romish Church, which con-
founds in a strange Dialect, Ca-
tho-

tholike and Romane; if a World
of other Heresies, *Familists*, *Anabaptists*, *Tritbeites*, and a name-
lesse number of Monsters not
worthy the naming: I should
goe beyond mine owne intent,
your patience, and yet not bee
able to expresse the exceeding
Vanities that haue attended Re-
ligion. *Corruptio optimi pessima*.
Neuer were so great euils in the
World, as those which Religion
hath hatched and nourished.
Veritie procreates not Vanitie;
but Man is Vanitie; vnder a
name of Religion obtrudes vp-
on God and Man, Hypocrisie,
Superstition, and all kind of Vil-
lanie. Haue not *Epiphanius*, *Au-
gustine*, and others written whole
Volumes of Heresies? Are not
the

the greatest part of the Fathers Workes, Confutations of false Religions? and My Pilgrimage, what is it but a large Commentarie of Mans Vanitie in this kinde? Could the Deuill euer but vnder colour of Religion haue made the Tép̄le a Stewes, yea, of Sodomites? or haue taught Men to haue burned their Children (sweetest pledges of Nature) to *Moloch*? or haue made Men beleeeue that to kill Kings is tolerable, nay, commendable, nay meritorious? What more against sense, then Transubstantiation? against Reason, then Self-Whippings, Murthers, Treasons? against Religion, then Dispensations for Othes, Indulgences for future finnes,

sinnes, and any thing to be done
in a Papall conceited *ordine ad*
Deum? How vainly doe they
contend for Merits of Workes?
and yet after Voluminous toiles
against the Protestants in this
point, *Bellarmino* * confesseth,
that this is safest, to relye wholly
and only on Gods Mercies; so
vaine is that their Champion a-
gainst the Truth: like lustie *E-*
san, after his fresh and fierce
hunting, so doe they at their
death sell their Birthright for
Iacobs Potage, the Protestants
Grace, and that which they so
much deride, *sola fides*, that is,
Christs Righteousnesse by Faith
alone apprehended. Said I, that
little is left of Christianitie but
the name? How many seeme a-
sha-

* *Beñ de*
Iust. l. 3. c. 7.

shamed hereof, and call themselves by the Masters of their Sects and Orders? How many pray more, and more vow, to Angels and Saints, then to God and Christ? and what Papist doth not (though in words otherwise) really more addict himselfe to the blessed Virgin, then our blessed Lord, God ouer all blessed for euer? more *Aues* then *Pater-nosters*, more Fasts, Feasts, Pilgrimages, Guildes, Vowes, Offerings to that name, then the Name of Christ; as if they would shortly grow *ashamed* of the Christian Name also? And truly, *Catholike-Roman* pleaseth them much better. *Tantum Relligio poterat suadere malorum?* Religion the heauenly

uenly Medicine against Vanity,
hath vanished, by the Vanity of
mē, into the most Hellish Vanity
of al others, degenerating either
into *Superstition*, as in all false
professions; or into *Hypocrisie*,
by professing truth in falsehood.

And are not these the com-
mon Diseases? so little a part of
the World in name *Christian*!
and so little little not couered o-
uer (the name notwithstanding)
with Antichristian Heresie! and
euen where the Truth is (O the
Vanie of Men!) so vnchristi-
an living, so little knowledge, so
lesse then little power of that
Truth in the most Mens con-
uersations! *They say they know
God, but by their workes denie him,
being abominable and disobedient,*
and

Titus 1.16

Rom. 3. 10,
11, 12.

and vnto enery good worke Reprö-
bate. The Foole hath said in his
heart, There is no God, they are cor-
rupt, they haue done abominable
workes, there is none that doth good;
The Lord looked downe from Hea-
uen vpon the Children of Men, to see
if there were any that did vnder-
stand and seeke God. They are all
gone aside, they are altogether be-
come filthy, there is none that doth
good, no not one. Let no man think
mee harsh: the Apostle himselfe
applies this Psalme to euerie
Naturall Man, which though he
Dogmatically thinkes that there
is a God, yet doth not practically
bethinke him of God, but liues
as if he should neuer bee called
to accounts, and examined at
that High Tribunall And there-
fore

fore though the Light of the Creature without him, of Nature within him, of Scripture about him, inforce a Confession of God, yet Vanitie makes This, all Religion, all Vertue, all good things to vanish into smoke, except God renew by Regeneration, and Christ dwell in the heart, and purifie the heart by Faith.

CHAP. LXXI.

Vanitie exemplified in the most remarkable Men for humane Felicitie.

Et mee instance this in two kinds of Examples; the one most eminent in worldly happinesse, or as you may

*Arist. Rhet.
cap. 5.*

may terme it with the Philosopher, *Fortune*; in all things which Nature can giue; the other, in all things whereof the Naturall Man is capable, the one without, the other within the Church. I will not for worldly Felicitie produce the Example of *Polycrates*, Prince of *Samos*, who being glutted with Fortunes continuall Dalliance and Delicacies, sought to auert Her by voluntarie casting into the Sea a Ring which of all his substance hee esteemed most precious, and had the same deliuered him againe by a Fish at his Table, the same being found in her Belly, fortunately shall I say, or fortunate-Lye? for he was after crucified. Nor will I hold those
Men

Men happie, which *Solon* mentioned to *Cræsus*, who thought himselfe the happiest: nor those which the Delphike Oracle (who looks for Truth from the Deuill?) adiudged most happie, *Phedrus*, which had dyed for his Country; and *Aglaus Psophidius* which had neuer gone out of his owne ground, being a competent Possession in a corner of *Arcadia*: nor the two *Metelli*, the Father & the Sonne, so celebrated in the *Romane Historie*; the one *Pontifex*, twice *Consul*, *Dictator*, *Magister Equitum*, *Quindecimvir*; and famous for Ten glorious perfections, a Warrior, Oratour, Generall, Senatour, Many Children suruiuing him, the Wisest, the most Honored, the Richest,

*Plin l. 7.
cap. 46.*

*Plin. l. 7.
cap. 43.*

the Chiefe in Chiefe and greatest Exploits, and which only in his, in any time was priuiledged to be carryed to the Court in his Chariot. Alas, this extraordinarie fauour could not make amends for his Eyes lost with fire in *Vesta's* flaming Temple, while hee sought to saue the *Palladium* from the violence of the flame; a double Argument of Miserie externall, and internall Blindnes. Nor was his Sonne *Q. Metellus* happie euen in Secular Felicitie, who, besides his most ample Honours, and Sirname *Macedonicus*, was carryed to his Funerall by foure Sonnes, one of them *Prætor*, three had beene *Consuls*, two of which had publikely triumphed, and one had beene

Cen-

Censor, but in the flower of his Glorie was violently seized on by a Tribune, and had beene throwne downe the *Tarpeian*, if he had not owed his life to another Mans rescue.

CHAP. LXXII.

This more fully obserued in AVGVSTVS, Fortunes dearest Minion.

BVt set him in the mids, whom all the VWorld hath admired, AVGVSTVS himsele, *quem vniuersa mortalitas in hac censura (felicitatis) collocat*, as *Plinie* speaketh; a Man most Nobly descended; for Riches, Honour, Friends,

Suetonius.

Empire, Fortunate Victories, almost adored; for bodily good things, of comely stature (*forma eximia, & per omnes ætatis gradus venustissima*) of most amiable visage, and that also Maiesticall by his bright and shining Eyes (*quibus etiam existimari volebat inesse quiddam diuini vigoris*) his Bodie also hauing a naturall Impression, and spotted Characters of the *Celestiall Beare*: liuing to Maturitie, aged threescore and sixteene; of which besides the time of his *Triumvirate*, with *Antonius* and *Lepidus*, twelue yeers after that with *Antonius*, he ruled the State alone forty foure yeeres. He accomplished sixe Ciuil Warres, two Forraine; closed the Temple of *Ian*, which had

had beene but twice done from the Cities first Foundation: for the loue of his people; (who, *are collato*, erected a Statue to *Musas*, the Physician, which in a Sicknesse recovered him, and placed it by *Æsculapius*) for the Fame of Posteritie (hauing still through all Ages of the World a monethly Anniuersary, and things of greatest splendor, expressed by his Name, *Augustissima*) neuer equalled: admired for his many many worthy Acts, and leauing Rome a Marble Citie which he found of Bricke; a Mirrour of Liberalitie, of Seueritie, of Clemencie, of Patience, and Moderation; yea, Famous, for Arts and Studies; of whose Felicitie, seuateene Presages were Fore-

runners, as if Supernall Powers had thereunto conspired, many Prodigies also before-hand, signifying the prosperous euent of his Warres; and most most famous in this, that in his time, the Lord of Eternity tooke Humane flesh, and vouchsafed to be inrolled his Subiect, before He was borne, *Augustus* his Decree occasioning His Birth at Bethlehem. As for the Cities, (so many *Casareas*) built to him by Kings, and so many Temples also, in his life, with the madnesse of insatiate Men to honour his Memorie after his death, recorded by *Suetonius*, and others, I let passe: Hee, they, are passed and long since Vanitie.

Nay, euen of Worldly Happinesse

nesse no Example can bee gi-
uen, though wee exclude future
Hellish Miseries. *Augustus* him-
selfe thus happie, yet was also in
as many things vnhappie and
miserable; and let the World be
Iudge. Hee was repelled by his
Vncle *Iulius*, and *Lepidus* prefer-
red in the Master-ship of the
Horse-men; the bloud of so ma-
ny Citizens in five Ciuill Wars;
his owne hurts in the Dalmatian;
the odious Proscriptions made
in his Triumvirate (wherein
Tully also lost his life) *Antonie*
ouer-topping him in the Autho-
ritie of their ioynt Empire; his
flight in the Philippine Warre,
and three daies lurking; his swel-
ling Dropsie, painfull Stone,
and many other Diseases; the

*Vid. Suet.
& Plin. l. 7.
cap. 45.*

many Mutinies of his Souldiers; many Conspiracies against him; so little issue, and that also too much, enough, by the villanie thereof, to swallow vp the sweetest of his Fortunes; the Rebellion of Illyricum; the Dearth, Pestilence, and Miseries in his time; Abdication of *Agrippa*, and desire of him after; his Jealousies of his Wife and *Tiberius* his Successour, a Monster, and the Sonne also of his Enemy; his infamous Pathike abomination in his Youth, (*videſne vt Cynædus orbem digito temperat?* spoken in publike Games, being applyed vnto him by the whole people) his many Adulteries, with many other internall Vices, externall Crosses; protest & proclayme against

gainst a Worldly Happinesse in *Augustus*, the Minion of Fortune, and greatest Worldly Favourite.

The World to her Darlings gives no sweet Meats, but she addes Vineger, not to whet the Appetite, but to set the Teeth on edge. But Christians know, that without Christ, all Men are *without Hope, without God in the World*; and therefore without true Goods and Goodnesse.

Eph. 2.

CHAP. LXXIII.

Examples of the best state of Men in the Church: Saint PAULS Priviledges, and Censure of Him-

*Himselfe : Some mention of
late Occurrents.*



Open the vayle of the Temple, and see, if within the Lappe of the Church, you can see Hap: pinesse flowing from any other Fountaine. How many of the Pharises were admired for learned Lawyers (as *Gamaliel*) for deepe Diuines, for sanctitie of Life, for all Diuine Prerogatiues? Was not *Indas* a Christian, an Apostle, a Preacher sent by Christ himselfe, a Miracle-worker, a Man seeming the Patron of the Poore, and of such authoritie with the Twelue, that when he spoke (so *S. Iohn* relates it) all the rest (as appears by the other

*Ioh. 12.
Mar. 14.
Mat. 26.*

other Euangelists) followed his Faction, and all suspected themselves, rather then him (*Master, is it I?*) such opinion had they of his sinceritie? I need not adde, that Judas was a Theefe, an Hypocrite, a Traitor, a IVDAS, *the Sonne of Perdition.*

If any Man had whereof to reioyce, or trust in the *Flesh*, Saint PAUL had more; Circumcised the eighth day, of the Stocke of Israel, of the Tribe of BENIAMIN, an Hebrew of the Hebrewes; as touching the Law, a Pharise; concerning Zeale, persecuting the Church, touching the Righteousnesse which is in the Law, blamelesse. See yee not here a blamelesse Moraltie, a Profession of Diuinitie, a great Lawyer, with so many other
Pre-

Ph. 3. 4.

1. Cor. 4. 7.

Ph. 3. 8, 9.

Prerogatiues , in a *Persecutor*? These things, which others accounted *Gain* , at his *Conuerſion* he eſteemed and found, in true valuation, to be *Loſſe*. Yea, and after his *Conuerſion*, after his *Apoſtleſhip* , after his *Miracles* , *Conuerſions* of ſo many Nations, *Labours* more abundant, then of all the reſt; after ſo many *Perils* and *Perſecutions*, after his *Exaltation* into the *third Heauen*: yet becauſe *euery Man* at his beſt ſtate (and what meere Man was euer at ſuch a beſt ſtate?) is altogether *Vanitie* (*What haſt thou, that thou haſt not receiued?*) he finds a meere *Blancke* in *Computation* and caſting vp all his eſtate, and caſts all ouer-board, to ſaue his life. Yea doubtleſſe
(heare

Ph. 3.

(heare his owne words) and I count all things but losse, for the excellencie of the knowledge of Christ Iesus my Lord, for whom I haue suffered the losse of all things, and doe count them but Dung, that I may winne Christ, and be found in him, not hauing mine owne Righteousnesse, which is of the Law, but that which is, through the Faith of Christ, the Righteousnesse which is of God by Faith. Hee puts off all his owne, to put on Christs Righteousnesse; and that at this present, not long before his death. So vaine a thing is Man, the best of Men, that, as another Prophet proscribeth all our Righteousnesse as filthie Menstruous Ragges; so this sends vs to Christ alone, who is made vnto vs, of
God,

Ec. 64. 6.

1. Cor. 1. 30

2. Cor. 5.
ult.

Gal. 2. 20.

God, Wisedome, Righteousnesse, Sanctification, and Redemption. He that knew no Sinne, was made Sinne for vs, that we might be made the Righteousnesse of God (not ours) in him, not in our selues. And therefore S. Paul disclaimes his owne life, that Christ may liue in him, and that what he thence-forth liued, might be by the Faith of the Sonne of God, who had loued him, and giuen himselfe for him.

Herein Paulus was Magnus, and better deserued that Name (for greater and iuster were his Exploits and Conquests) then Pompeius Magnus, or Alexander Magnus, or Fabius Maximus, or any other of those greatest Names of Men: nay, till Saulus become Paulus, till Man become Little,

No.

Nothing, Vanitie in himselte,
he is not capable of true Great-
nesse, of true Happinesse.

And hereby art thou Great
and Happie, Greatest and most
Glorious ANNE: (for who
should, vnder colour of I know
not what Presumption, hinder
Beggars also from looking on
the Sunne, or walking by the
Light of the Moone? and it is
the basenesse of the baser Vul-
gar, that like the Earth, is im-
propriated; the Heauens and
nobler Elements are common
to all: None but * *Apelles* may
paint *Alexander*; but his Man
may hold & behold his Masters
Worke: and I which began this
Funerall Meditation presently af-
ter, & partly on the Occasion of
that

* So may
I say of
my Graci-
ous Ma-
ster, the
most reue-
rend Arch-
bishop of
Canterbu-
rie, which
preached
at her Ma-
iesties Fu-
nerall.

that *Occasus*, the setting of that Great, the second Light in our Hemisphere ; and consummated the same on the day of her Funerall, adding the Blackes of these Lines to that *Blacke Cloud of Witnesses*, with lesse Pompe, but not with lesse Truth, may by this Epitaph testifie my Dutie, and in the best state, Mans Vanitie. But how am I vanished, dazeled, and darkened, till I haue lost my selfe and Reader, with the lustre of that Bright Name, shining in this, in a better World, after the Blacknesse of that setting Cloud?) Hereby art thou Great and Happie, Greatest, and most Glorious ANNE; not because the Daughter, the Sister, the Wife, and in
our

our Hopes, the Mother, of so many Renowned Kings ; not for Thy participation (*Luna luce lucens aliena*) in Crownes and Scepters, in Loue and multitude of Subiects, in Fame, and other the greatest of worldly Greatnesse : but by this *Faith*, which stripped Thee of Thy selfe, before Thou wast stripped of those other Royall Ornaments, and clothed Thee with Christ.

Herein being dead, *shee yet speaketh* ; Her Confidence was fixed in the onely Mercie of God, and Merits of Christ : Merits of Others shee vterly disclaymed ; for *Peter* and *Paul* had need of a Sauour themselves. Christ Himselfe inuites to Himselfe (diuers times Shee

If my
cares were
then more
greedy the
happie in
that thrōg,
or my Pen
be here
more for-
ward then
fitting ; let
my loyall
Affection
and this
Argument
be Inter-
cessors for
my pardon

repeated it) *Come vnto me all yee that labour, and are heauie laden, and I will refresh you.* This Faith in more, & more feeling words, vttered in Her Swannes Song, and last Extremes, and agreeing to that liuely Christian vigour in Her course of Life; Her harmelesse & beneficent Power to the Subiect; Her Obsequious and Coniugall respect to His Maiestie; Her dayly Deuotions vowed and performed on Her Knees to the Great King; with many other Her Vertues, which I am vnworthie, vnfit to mention; haue recorded Her Happie, both in a blessed Memorie here, and a memorable Blessednesse for euer; haue proclaymed on Her behalfe, that not Her Maiestie,

stie, Her Selfe, Her Greatnesse,
and Goodnesse, but Her Morta-
litie is by Death mortified, Her
Sepulchre, in Her Monument,
buried, and Her Vanitie altoge-
ther vanished.

And now, O Queene, liue for
euer; liue that true and neuer-
vanishing Life; reigne with thy
true Lord and King, the Truth
and Veritie; enjoy the Ioyes of
Angels, thy Companions, and
the Societie of the Heauenly
first-borne, and the sweet (not
carnall) loues of thy *Quondam*
Great, but now farre greater
Sonne, then an Earthly Prince,
now a Heauenly King; whom
Diuine Prouidence called hence
together with others of Thine
(here Infants; there, more then

Men) that Thou mightest find of thine Owne, in that Coelestiall Court, to entertaine Thee, and congratulate Thy Welcome.

And Oh, how did wee feare, least our Sinnes, which had now robbed vs of our *Morning-Starre*, that Hopefull HENRY; and of that other Eye of our *Brittish Orbe*, our *Siluer, Sweet* and Gracious *Moone*, would also haue (not eclipsed, but) hastened our remayning *Golden Sunne* out of this *Hemisphere*? That the Heart of our World, the *Sol* (Sole Eye) of our Heauens, the brightest Gemme in the Huge Ring of our Ocean, Great Britaines greatest King, Father of our Peace, Patterne and

and Patron of Learning, Disper-
fer of the Mists (both Schismes
and Warres) in Neighbour
Regions, Light of our Eyes,
High Steward of our Hearts,
and livelyest visible Image a-
mongst vs of the Liuing Inui-
sible God (by the Vanitie of
our Sinne) would haue vani-
shed from our Eyes for euer?
A Vanitie that had beene to vs,
and to Him also, as a Man,
how-euer inuested with all se-
cular Titles of Greatnesse. But
Grace had provided to Him a
more enduring Kingdome:
The day of Death had beene
a Birth-day to Eternitie; Life
had arisen in Death, and Va-
nitie had killed His Vanitie
onely; His Faith in *I E S V S*,

where-
A a a 3

Amos 7.

whereof hee hath called the World, by his Writings, to witnesse, had beene the Defender of Him from Vanitie, who is iustly entituled, the *Defender of the Faith*. But what doth *Amos* (may some *Amaziah* whisper) at the *Kings Court*? I answer, Vanitie is there, and doth more harme then I can: I aske againe, Did not Vanitie moue that question? Doubtlesse, the vanitie of Courtiers, Nobles, Gentry, Citizens, Priests, People, all sorts, make me afraid; and for the worthinesse of that *I E S V S* alone, to that Blessed *KING of Kings* to pray, that He will enlarge his Dayes, which hath enlarged his Heart so like to *Salomons*, that my poore skill in Historie knowes

knowes not so neere a Paralell in all Ages. Neere said I? in two respects before him; that the *loue of Women* (And is not this a Miracle, the King of Miracles, a King to be herein a King of himselfe?) hath not, doth not misse-leade him; and secondly, in this aduantage of Euangelicall Times, that if *Iohn Baptist* were greater in the knowledge of Christ, then any which had beene borne of Women, and the least in the Kingdome of Heauen, should be greater, and able to say more of Christ, then hee; what shall we say of Him, not the least, but the great Stupor and Wonder of Diuines; a King of that Nation also?

But what doe I? if I say the

Aaa 4 Truth,

Mat. II. II.

Truth, it seemes, or will in after-Ages (if any Age outliue his learned Moniments) seeme *Flattery* (a Vice which to a King in my opinion is, *High-Treason, & Felony* to a priuate *Man*, as depriuing & robbing them of theselues) & if I be silent where my Text saith, *E- uery Man*, I may seeme partial: to say much, is little; to say little, nothing: in me, little or much, Truth or Silence, may all be adiudged Temeritie, & Vanitie; My Text shall speake (let Me be silent) *E- uery Mā at his best state is altogether Vanity*. Kings of the best Men, if this be all, are Subiects of Vanity: Subiects of the best Kings, except the best King renew them, are Slaues of Vanitie: Kings and Subiects are altogether Vanity.

But

But heare, O King of Heauen,
whose Name is *I am*, without all
shadow of chāge, to whom we make
*Prai^{ers} & Supplications, Interces-
sions, and giuing of Thankes, for all
Men, and for Kings; (euen to pray
for them, is to acknowledge a Su-
perior King, *Eternal, Inuisible, only
Wise, without Whom they are Van-
itie) & grant, that as thou hast
shewed *thy Word vnto our Iacob,
thy Statutes and Iudgements to this
our Israel, and hast not dealt so (in
that measure) with any King, with
any Nation; so let the Name of the
God of Iacob defend Him, that he
may long feed Iacob his People, &
Israel his Inheritance, according to
the integrity of his heart, and guide
thē by the skilfulnes of his hands: that
(as in a Northern Climat) his pre-
sence

* 1. Tim. 2. 1

* & 1. 17.

* Psal. 147.
20.

fence may cause a long Summers day; that rather His *Sunne*, (this *Sunne*) the Measure and Measurer of Mans dayes, may goe backe, as in *Hezekiahs* time; or stand still as in *Ioshua's* time; or some-what of our Yeeres to bee abridged to lengthen His: Once, that our Sinnes and Vanities bee separated from vs (by thy Grace and our vnfeined Repentance) that they may not separate (not our KING from GOD, but) GOD & his KING from vs: and that after this latter *Sunne-set*, a Mid-day *Sunne* (His mature Sonne) may succeed, without interposition of Night in our British Horizon.
Amen. Lord Iesus.

But mee thought in the verie
men-

mention of his Name, I heard
an *appeale* to Salomon: to Salo-
mon you shall goe. But whither?
alas, *Salomon* is vanished, and
hath in word and deede left vs
the best euidence, that Man at
his best state is Vanitie; his Se-
pulchre was long seene, but
longer since buried in it selfe;
and his suruiuing Workes, the
Proverbs, proouing euery Man a
Foole, and therefore Vanitie
(without Christ the true Wise-
dome) his *Canticles* singing the
blacknesse of the S P O V S E in
her selfe; her beautie, only from
her Lord and Louer: and *Ec-
clesiastes*, a whole Booke more
purposely written on this Ar-
gument. A three-fold Cord of
Diuine VERITIE, by Hu-
mane

mane Vanitie, impossible to
bee broken.

CHAP. LXXIIII.

SALOMON, *the most complete
in all Humane, and some more
then Humane Excellencies of
Bodie, Minde, and State, conuict
of Vanitie vpon Record.*

Will you now haue an ex-
ample beyond exam-
ples, of all internall and
externall splendor in one Man,
a Man also studied in this point,
and purposely making experi-
ment of this matter in question?
Looke vpon *Salomon*, one be-
fore hee was borne, promised
and named by Prophecies. Be-
hold,

hold, a Sonne shall bee borne vnto thee, who shall bee a Man of rest, and I will giue him rest from all his Enemies round about; for his Name shall be SALOMON, * and I will giue peace and quietnesse vnto Israel in his dayes. Hee shall build an House for my Name, and hee shall bee my Sonne, and I will bee his Father, and I will stablish the Throne of his Kingdome ouer Israel for euer. Neither did God repent of this promise, but when he was borne, the Lord loued him: And he sent by the hand of Nathan the Prophet, and he called his name Iedidiah (loued of God) because of the Lord. Now for his Felicitie, it was such, that the Miracle of Earth and Mirrour of Heauen was built and consecrated by

1.Chron.
22.9,10.

* Peace-
able or
Peacema-
ker.

2.Sa.12.25

1. Kings 8.
11.

1. King. 10

by him, God himfelfe in vifible Glorie taking poffeffion of the Houfe which Salomon had built, *fo that the Priests could not ftand to minifter, becaufe of the Cloud, for the glorie of the Lord had filled the Houfe of the Lord.* And how poore were the Hecatombæ of Heathen Princes, compared to Salomons Peace Offerings at the Consecration 22000. Oxen, & 120000. Sheepe? What fhould I adde thofe new and farre Navigations to Ophir, the Sea and Earth prefenting Salomon a Tribute of Rarities? His Reuenues, Cufomes, moft magnificent Palace, Throne, (*the like not in any Kingdome*) Vtenfils of Gold (*Siluer was nothing accounted of in the dayes of Salomon*)

Cha-

Chariots, Horses, Golden Targets, Almug Trees, precious Stones? Yea, *all the Earth sought to Salomon, and brought euerie Man his Present: and the King made Siluer to bee in Ierusalem as Stones, and Cedars made bee to bee as the Sycomore Trees that are in the Vale, for abundance.*

But the Soules riches are the richest! Salomon had both, and exceeded all the Kings of the Earth for Riches and for Wisdome: Loe, I haue giuen thee (saith Wisdome himselte) a wise & an vnderstanding heart, so that there was none like thee before thee, neither after thee shall any arise like vnto thee: and I haue also giuen thee Riches and Honour, so that there shall not bee any among the Kings like
vnto

1.Kings 3.
12.

1.Kings 4.
31.

Ver. 32.

unto thee all thy dayes. And hee was
 wiser then all Men, and his Fame
 was in all Nations round about.
 For his Ethikes, Oeconomikes,
 Politikes: hee spake 3000. Pro-
 uerbes: and his Songs (One is ex-
 tant of the deepest Mysteries in
 Diuinitie) were a thousand and
 five. Touching Naturall Philo-
 sophie, not coniecturally, as *Ari-
 stotle* and *Theophrastus*, but by
 Diuine Wisdome: Hee spake of
 Trees from the Cedar to the *Hysope*;
 hee spake also of Beasts, and of
 Fowles, and of creeping Things, and
 of Fishes. And there came of all
 people to heare the Wisdome of *Sal-
 lomon*, from all the Kings of the
 Earth, which had heard of his Wis-
 dome. Yea, a glorious Queene
 came from a farre Countrey,
 with

Ver. 33.

Ver. 34.

with a magnificent Trayne, and munificent Presents, to *prooue him with hard questions, all which hee told her, and so dazled her Eyes with stupor and amazement, that she accounted his Fame a Mincer, and (contrarie to her wont) a Halfe-reporter of his Prosperitie and Wisedome; and admired in his Men (that which to all Men we deny) their Happinesse. Happie are thy Men, happie are these thy Seruants, which stand continually before thee, and beare thy Wisedome.* Shall I adde, that *Salomon* was also in all these a Figure of CHRIST, whose Throne alone is stablished for euer; and the most liuely Figure that euer was of Him, the King of his Church? that *Salomon*

1.Kin.10.8.

2.Tim.3.16
2.Pet.1.21

was a holy Man (for God loueth not Sinners) a Prophet and Penman of three Bookes of Scripture, and *all Scripture is giuen by inspiration of GOD, a Word of Propheſie, which holy Men of God ſpake, as they were mooued by the holy Ghoſt?* that wee haue all theſe things related to vs, not by humane Hiſtorie, wherein falſhood can ſcarſly be auoided, but by Diuine Teſtimonie?

1.King.11.

Yet the ſame Scriptures witneſſe (turne now the other ſide of the Leaſe, behold, the blacke Booke) King *Salomon* loued many ſtrange Women of the Nations which God had prohibited, had ſeuen hundred Wiues, and three hundred Concubines, and *Salomon* (ouerthrowne by
Wo-

Women: a disgracefull Foyle)
did euill in the sight of the Lord: he
which had built the Temple,
builded an *high place for Chemosh*
and for *Molech*, the abominations of
the *Heathen*, and for all his strange
Wines; and these things remay-
ned long-after as Moniments of
his shame, scandals to Posterity,
& the seeming Sepulchres of *Salomons*
sinceritie. The Lord was
angrie with him, and stirred vp
Aduersaries vnto him, *Hadad*
the Ammonite, and *Ieroboam*,
and *Rexon*, yea, and caused
Ahijah the Prophet, to prophesie
euill of *Salomon*; & this glorious
Sunne, after so faire a day, set in
a Cloud; for euery Man at his
best state is altogether Vanitie.
Habemus confitentem reum: Salo-

2. King. 23.

13.

mon writ a Booke to *preach* this, together with his Repentance to all Posteritie ; the Theme whereof is Vanitie of Vanities, all is Vanitie : the Arguments drawne out of the profunditie of his Speculations, the certaintie of his Obseruations, and the Example of Himselfe ; a Man most able by his Wisedome, Riches, and sensuall experience to finde the account; who also purposely *gaue his heart to seeke and search out by Wisedome all the Workes that are done vnder the Sunne*, and behold (*Summa totalis*) all is Vanitie and Vexation of *spirit*. The Book is in your hands, and might haue kept this out of them, if yee were good Students therein. But is all Vanitie?

tie? then this also: and to what end should Men take notice of an incurable Disease? Nay, the end of that, of this Booke is, to teach that *whatsoever is of the flesh is flesh*, that Man without supernaturall Grace, or by naturall Arrogance ascribing merit and confidence to that Grace (which passing thorow so foule a Pipe, though in it selfe Water of Life, sustaynes some inherent pollution and imperfection) is Vanitie, altogether Vanitie. Hee began his *Prouerbs* with, *The feare of the Lord is the beginning of Wisedome*; he ends with this, *Let vs heare the conclusion of the whole matter*, (so Salomon concludes his Booke, *I this singula generum*) *Feare God, and keep his Com-*

*mandements, for this is the whole
dutie of Man, or (as Broughton,
and the Vulgar reade it) hoc est e-
nim omnis homo, this is all the Man:*
as if Man, til he put off himselfe,
& put on this feare of God, were
not a Man at all, and no further
then he hath put on Christ, hath
put on true Humanitie; that
which hee now and of himselfe
hath, being altogether Vanitie.

CHAP. LXXV.

*Mans Vanitie in generibus sin-
gulorum; the vnited forces of
Men in Antiquitie, Vniuersality,
Consent: and first, of the first
Age.*

Now, if yee thinke the Case
is altered by genera singu-
lorum,

lorum, and to preuaile with multitudes, *Et quæ non prosunt singula, multa iuuant*; the Truth is impregnable, and concludeth Vanitie against Armies, Cities, Nations, Worlds of Men. If thou knowest, saith Learned S C A L I G E R, what a Man is, thou mayst easily know thy selfe to be nothing. But I am wont to say that we are not Men, but pieces of Man, of all which together somewhat may be made, not great, of each asunder almost lesse then nothing. Acutely and like thy selfe Great I V L I V S: but D A V I D S Commission is larger, and cuts deeper; All together are altogether Vanitie: whether the Faggot or euerie sticke, an Arrow or the whole Quiuer, the Case is alike, Con-

EXERC. 148.

clusio sequitur deteriorem partem.

Can a Million of Millions of Ciphers signifie any more then one Cipher? great store of Stubble, is but greater store of Fuell to kindle the greatest fire: are they not so many Vanities? are they not so many more Witnesses of this Vnitie and Veritie, that *euery Man is Vanitie*? A World of Men are Men, the number is increased, to the weight nothing added.

This verie name, *The World*, is for this cause taken in ill sense:

a 1. Io. 5. 19.

The whole ^a *World*, saith Saint I O H N, lyeth in wickednesse. And

b Ro. 12. 3.

Be ^b not conformed to this World, saith Saint P A V L. Christ prayes

c Ioh. 17. 9

^c not for the World. Wide ^d is the

d Mat. 7. 13

Gate, and broad is the way that leades

leades to destruction, and many there be which goe in thereat. The infected multitude, is like a publike Rebellion. *Thou shalt not follow a multitude to doe euill*, is a Legall Statute. An Epidemical Disease; a generall Pestilence, is the euill of the multitude, the more the worse. If publike assault bee made against good manners, wee must eyther hate (it is ^f Seneca's speech) or conforme, wee must eyther bee like the euill, because they are many, or Enemies to many, because vnlike.

c Ex. 23. 2.

f Sen. Ep. 7.

Antiquitie, Uniuersalitie, Consent, seeme a three-fold Cord not to bee broken, a glorious Triumvirate; yet are but a Trinitie of Vanitie, dealing with Verity, like those three Romane

Ty-

g. Gen. 4.1.

h Ver. 16.

Tyrants, which proscribed the best Citizens. The first Anti-quitie, Vniuersalitie, and Consent, were in *Adam* and *Eue*, which conspired with the *Old Serpent*, and consented together, to make Satans Empire Vniuersall. This lost them Paradise. VVhen their number was increased, *I haue s gotten a Man* (said his Mother) *from the Lord*; from him indeede, in another sense. And ^h *Cain* went out from the presence of the Lord, and dwelt in the Land of *Nod*, of Vexation and Agitation, a *Fugitiue and Vagabond in the Earth*. Shee calls him a *Man*, who proued a *Man-slayer*; slew *Vanitie* (so doth *Abel*; the name of the next *Man*,

Man, signifie) but reserued it aliue , and nothing else aliue in himselfe. *Abel* addes to the number of Men : And how soone was this Addition subtracted ? *Abel* is not able and strong , but in true significati- on, Vanitie, and leaues *Abel* mourning for a Legacie to his Parents. *Seth* is the next of *Adams* sonnes ; but how mani- fold, meane while, was *Caine's* Posteritie ? It was time, when *Enos* was borne , for Men to begin to call on the Name of the Lord, Vanitie was now so multiplied.

Ver. ult.

But how soone (so vaine a thing is Man) did these Sonnes of God mixe themselves with those Daughters of Men, and pro-


Gen. 6. 5.

procreated *Giants, Champions* of Vanitie? And God saw, that the wickednesse of Man was great in the Earth, and that (behold a full and adequate Example to this Rule) every imagination of the thoughts of his heart was onely euill continually. Here was *Uniuersa Vanitas*, a Deluge of Vanitie, the cause of *Uniuersa Vastitas*, a Deluge of Waters, which made Men to vanish vtterly out of the World. *Antiquitie, Vniuersalitie, Consent*, a whole World, the *ancientest World*, perished in this Vacuitie, caused by Vanitie.

CHAP.

CHAP. LXXVI.

*Vanitie escapes the Flood, and
drownes the succeeding Ages
before Christ.*

 O D in mercie remem-
bred *Noah*, a Remnant
was saued in the Arke,
and so Vanitie escaped Drow-
ning, and out-liued the Flood.
I will not, with *Ham*, reueale the
Patriarkes Turpitude, that is, his
Vanitie: But how soone, and the
new World bethought them
with Vniuersalitie, Antiquitie,
and Consent of a *Citie and Tower*,
to get them a Name? *Egregium*
verò nomen! the name of Babel
or Confusion to this day.

Gen. II.

Abraham is selected (the whole
VWorld

VWorld declining to Wicked-
nesse) to be the *Father of the*
Faithfull: But to omit the Va-
nities twice incurred concer-
ning his Wife; how soone, even
in his life time, was *Ismael*, and
his Posteritie by *Keturah*, cut off
from the promised Hopes; and
in Isaak must his Seed be called?
In *Isaaks* Posteritie, to let passe
him whom God hated, did not
Jacobs other Sonnes sell inno-
cent *Ioseph*, and their Fathers
loyes, in the same Bargaine?
How cruell were *Simeon* and
Leui? How trayterous were
they all against the *Scheche-*
mites? How impure *Ruben* and
Indah? How did all their Poste-
ritie serue a base intolerable
Bondage in Egypt? How base-
ly

ly did they behaue themselves, in Murmurings, Lustings, Idolatries, and manifold Abominations, notwithstanding the many Miracles, in Deliuering, Teaching, Feeding, Clothing them; insomuch, that of six hundred thousand Men, onely two entered the promised Possession: Such an Vniuersall Consent of Vanitie was in all that Antiquitie?

Let the Diuine Historie tell you the succession of their Vanities, till ten Tribes were circumcised in a neuer-recovered Schisme from the true Circumcision: The other soone after carried to Babylon, in a miserable Captiuitie; neuer recovering their Pristine Splendour,
nor

* Io. 7. & 9.
& 11. &c.

Mat. 26. 4.
& ver. 57.

* Að. 4. &
5. & 6. &
22. & 24.
&c.

Pf. 147. 20.

nor puritie of their Language. I omit their many Warres and Miseries; but how many * *Councils* (*Nationall*, and *Generall*, were then the same, the Church being folded in that Nation) against Christ? Was it not decreed in one of them, to excommunicate all that professed Him? in another, to kill Him? in another, they condemned Him: And if any except against the Generalitie, they may take in *Herod* and *Pilate*, which gaue their consent also. Did not the same Vanitie appeare in a conspired vnitie against Christ; in persecuting the * *Apostles*? Yet was this Nation the onely exempt from Vanitie, and Verities onely Peculiar. *Hee shewed his*

his Word vnto Iacob ; his Statutes and his Iudgements vnto Israel ; hee dealt not so with any Nation ; neither had the Heathen knowledge of his Lawes. GOD would not take the Childrens Bread, and cast it to Dogges. Such were the Heathen in Diuine account, Dogges ; the House of Israel, Lost Shpeepe ; both Vanitie.

Mat. 15.
24, 26.

Goe now and boast of Vniuersalitie, Antiquitie, Consent of Men, vniuersally, anciently consenting in Vanitie.

CHAP. LXXVII.

Generall Councells of Christian combined Forces examined : The
Ccc *cause*

AS for the Times since;
to omit the Combination of Iew and Gentile, in rayſing continuall Persecutions againſt Diuine Truth, Veritie by Diuine Hand preuailing againſt Humane Vanitie; who ſees not, that Councells haue erred? That Councell hath decreed againſt Councell? As the former Nicene, and that of Ariminum; the ſecond Nicene, and that of Frankford, and many others? And that moſt glorious and reuerend Councell of Nice, but for one *Paphnutius*, had erroneouſly decreed againſt Priests Mariages? And how ſoone,

soone, in the best Act thereof,
did it in manner vanish; the
whole VWorld groaning, and
wondering to see it selfe an Ar-
rian? *Athanasius* against the
World, and the World against
Athanasius; like *Elias* or *Michaiah*
against so many false prophets?
Nay, One in the Worlds Thea-
tre against all Men? To say, the
Pope gaue not his Consent, and
thence grew the Error, is a new
Nicetie, not worth mentioning;
the true cause, Christ Himselfe
giueth, * *In vaine doe they wor-
ship Me, teaching for Doctrines,
Commandements of Men.* This is
that *Wild Vine*, * or *Gourd*, which
causeth *Death in the Pot*, I know
not how, *Mortale* and *Rationale*
being ioyned in the very defi-

* Mat. 15. 9

* 2. King.
4. 40.

nition of Man. As for the Popes Authoritie, I confesse it furth-
 reth much, in later Councells
 specially; because as *Euery Man*
is a Liar, so his Holinesse is pre-
 dominant; not onely a Man,
 which (they say) is proued by
 the Porphyrie Chayre; but
 ὁ ἀνδρῶν τῆς ἀληθείας, *that Man of*
Sinne, the Sonne of Perdition, el-
 dest Sonne of him that is *the*
Father of Lies. And when Coun-
 cells are subiected to this one
 Man (whosoever be *Caiaphas*
for that yeere) is it possible they
 should erre, which can so easily
 haue the holy Spirit sent from
 Rome in a Boxe?

And although former Times
 esteemed the Councell, as the
 Church representatiue, of farre
 greater

greater power then the Pope;
and the late Councell * of Con-
stance depofed three Popes (the
Romifh Church had then a Cer-
berean Head) *Benedict, Gregorie,*
and *Iohn*; decreed the Authori-
tie of the Councell aboue the
Pope, and created a new Pope,
Martin the fifth; and although
the Councell of * *Bafil* ratified
the Councells preeminence a-
forefaid: yet the Councell of
Lateran, vnder *Leo* the Tenth,
reuerfed it; and the late Coun-
cell of *Trent* folemnely decreed
a Supplication to the Pope, for
Approbation, bafely fubiecing
themfelues to Papall feruitude,
and that openly: for who doubts,
that the Popes fpirit had ruled
all before? And this Power of

* *An. 1414.*

* *Con. Bas.*
Seff. 33.

Con. Lat.
Seff. 11.

Con. Trid.
Seff. 25.

* Bell. de
Concil. l. 2.
c. 17, 18.

the Pope, simply and absolutely
about the vniuersall Church, and all
Generall Councils, is *ferè de fide*,
well-nigh an Article of Faith;
neither * can this All-can Man
subject himselfe to a Councell. Thus
Cardinall Bellarmine.

c. Esp. com.
Tit. 1.

And what needes then any
Councell at all? Or what need-
ed the Popes to erect so many
Bishopricks in Italy, that the
Italian Faction, guided by their
Pope, might preuaile in all
Councils by pluralitie of Voi-
ces? *Hac illa est Helena* (Eſpen-
caus, one of their owne, affirms
it) *que nuper Tridenti obtinuit*.
But I may not wade into Con-
trouerſies: it is apparant, whe-
ther the Pope, or the Councell,
Man or Men, in that best state,

Uni-

Uniuerſa Vanitas, they are altogether Vanitie. A Councell of Holy Men, a Parliament of Politike Men, an Armie of Warriours, a World of Nations, all are Men, and all Men are altogether Vanitie.

The Scripture propheſieth, and hath foretold the Combination of all ſorts of Men in the Raigne of Antichriſt. As the whole World in manner went after the Deuill in Heatheniſh Impieties before Chriſt, ſo in the later Ages of the World, Babylon is ſaid to *make all Nations drink of the wine of the wrath of her Fornication*. A Beaſt riſing out of the Sea, receiued power of the Dragon; and all the World wondered after the Beaſt. And they wor-

Reu. 14. 8.

Rc. 13. 3, 4.

Verſe 7, 8.

Rhem. an-
not. 1. 2.
Theſſ. 2.

ſhipped the Dragon which gave power vnto the Beaſt, and they worſhipped the Beaſt. And it was giuen vnto him to make Warre with the Saints and ouer-come them ; and power was giuen him ouer all Kinreds, and Tongues, and Nations. And all that dwell in the Earth ſhall worſhip him, whoſe Names are not written in the Lambes Booke of Life. Our Aduerſaries, which ſo much yrge Viſibilitie and Succeſſion, yet grant that the great Antichriſt ſhall abolith the publike exerciſe of all other Religions true and falſe, and pull downe both the bleſſed Sacrament of the Altar, and the Idols of the Gentiles, and Sacrifices of the Iewes, and all kind of religious Worſhip, ſauing that which
muſt

must bee done to himselte alone. Thus shall he rule ouer the whole World. And the Antichristian reuolt shall bee from the Catholike Church. So *Perrinus*; in the time of Antichrist there shall bee no Sacrament in publike places: so *Acosta*; the Priests lamenting, the Church doores destroyed, the Altars forsaken, the Church emptie, because there are none to come to the Lambes Solemnitie. Now apply this to Rome and the Papacie, which Our Authors haue done, and you shall see the Reason (which they see not, because they are *drunken with this Wine*) of the so much gloried *visibilitie of their Church*, and the objected *inuisibilitie of ours*; the U-

Per. in Daniel, p. 714.

Ac. de Tép. Nonif. l. 2. cap. 15.

Reuel. 12.

niuerſalitie of Humane Vanitie.
Men preuailed in publike againſt
the Scripture by their Tradition-
ons, driving and persecuting the
Woman into the Wilderneſſe; till
now in later times God hath
ſent forth his Seruants, not to
preach a new Truth, but to re-
new that which by Men had
beene long captiued in and by
miſtie Myſteries, ſtrange Lan-
guage, Humane Policies, Po-
piſh Ambition, and Heatheniſh
Superſtition; and ſo to recouer
the Church by degrees from her
long ouer-spreading Leproſie.
The Vanitie of Man was the
Mother, is the Nurſe of Pope-
rie; & this is the Characteriſticall
difference betwixt vs and them;
We appeale to the Truth of God
in

in all cases of difference, challenging the Inheritance by the last Will, and hauing recourse to our Fathers written Testament (as *Opratus* speaketh against the Donatists :) they serue and obserue Christ, by the Precepts of Men; alledging I know not what *Nuncupatine Will*, and vnwritten Traditions. And for Antichrist, they are like the Men which dwelt at the Catadupes or Falls of Nilus, which by hearing, lose their hearing, and can see no Wood for Trees, in the Thickets whereof they are intangled.

*Oprat. l. 5.
cont. Parm.*

CHAP.

CHAP. LXXVIII.

*The Vanitie of Armies, Nations,
Cities, Worlds.*



OF the Vanitie of *Armies*,
all Histories are Eui-
dences; some scarred a-
way with a noyse, as the Ara-
mires; some killing themselues,
embroyled in Mutinies, as the
Madianites; some by an Angell,
as *Senacheribs*; some by Famine,
as that of *Cambyses*; some by Pe-
stilence, or other diseases; and
most by the Sword, which
deuours on both sides. The very
Armes of Armies is *Death in a*
blendie Field, that is, the Vanitie
of Men; where (by a worse erup-
tion then that of *Hecla*, or that
of

2. King. 7. 6
Iudg. 7. 22.

of *Aetna*, or other fierie Hills) the fire of Hel hath seemed to break forth into the earth, to the Confusion of Mankind; Men prouing Beasts and Devils in mutuall Destructions and Desolations. Euen the iustest and holiest Warre hath a bloody Character: *David* might not (because a Man of Bloud) build the Temple: and Man is Vanitie, which only by sheading of Bloud, can preserue his Bloud from being shed. But for Armies, *Xerxes* (which led the greatest that better Histories mention) is fittest Witnesse, both in the base Dissolution thereof, and his cowardly Flight; and also in those teares which hee shed, beholding his World of Men in Armes together,

ther, that within one hundred Yeeres there would not be one of them suruiuing.

Esay 40.17

For Nations, *Esay* hath said, and wee before out of him, *All Nations before him are as nothing, and they are counted to him lesse then nothing and Vanitie.* It were an easie thing to make a Catalogue of Nationall Vices, and to muster before you the Asian Luxurie, American Fumes, African Perfumes, Persian Delicacies, Punike Perfidie, Cretan Lying, Egyptian Superstition, Turkish Idlenesse and Insolence, Irish Leuitie, French On-sets, and Italian Iealousies, Blasphemies, Hypocrisies, Othes, Curses; the drunken Dutch, the Merrie Greeke, the Vsurious Iew, the Proud

Proud and Complementall Spaniard, the English Fashionmonger, &c.

But I had rather let you see representatiue Nations in *Cities*. Yet what needed Cities, if Men were not Vanitie? or Walls of safetie, if one Man sought not, another feared not, the ruine of Man? And therefore Conscious *Cain* was the first Founder of a Citie. As for Multitudes of Men therein, they are as the manifold Pillars of Smoke ouer the Citie, which combine into one foggie mist; or as in the Plague-time, cause greater Vanitie by mutuall Infection and Contagion. Looke to their *Mysteries* and *Companies*; and are there not two Companies, (and yet

Gen. 4. 17.

*Tert. de
spectac.*

yet no Companies) Usurers and Sacrilegious, the greatest? Looketotheir *Theatres*; if wee will not with *Tertullian*, brand them, for *Sacraria Veneris*, instituted as the Devils Pompe, and for his Superstitions and Lusts; who there possessing a Woman, answered, *Inueni in meo*, (I confesse, there is some difference twixt our Playes and those of Heathens, in respect of a named Idoll or Superstition; but otherwise his Arguments, most of them attach ours, aswell as theirs, and in some prophane abuses of holy things, ours are worse then theirs) we may safely and boldly say thus much, that they are the publike Sinkes & Confluence of Idlenesse, and too

too too frequented Schooles of Vanitie; Where our Gentry, which leaue their Countrey Habitations, to infest the City, spend some of their houres, to bee instructed in the Arts, and Mysteries of Secular Vanity; and passe their vnprofitable liues in a Dreame. But they doe not intend Holinesse, when they goe to a Play ! their scope is that mirth which wee call Vanitie, arising from sinnes, represented in **adulterated* and fained action: nor need they Recreation which are alway idle.

Now for publike Courts, O *Curias hominum, O quantum est in rebus inane !* There, indeed, are the Thrones for Iudgement, but we will not looke so high. And

D d d would

* So Tert.
And Hy-
pocrita
signi-
fieth an
Hypocrite
& a Stage-
player.

would G O D Vanitie might neuer perch so high, that in a Court of Graue *Senatours*, wee might suppose there should present themselues an Assembly of Graue *Seniours*, (use the Greeke word if you will) and with all milde insinuations (*the poore speaketh with Prayers*) beseech, that They would appoint some time at their owne best leisure, when some of Them deputed to this Businesse, might heare the others Grievances, in a Case which the Law of G O D in both Tables, and of M A N in both Courts, exacted. This (what *Diuano* would haue done it?) is too weightie, it must bee considered of further, and with a *Deferendo*, they are dismissed!

Ima-

Imagine this; and imagine Men
 themselues, so vaine as to feare
 to heare, to examine, lest (the
 force of Light is such) they
 should also bee equall Iudges a-
 gainst their owne Iniquitie; *Iu-
 dices, confitentes rei!* when They
 will doe nothing, they will take
 leisure to consider, whether They
 may consider at leisure: the O-
 ther must bee put off till after-
 ward! *Dic mihi quando Cras istud
 veniet?* Or to speake as to Mar-
 chants, *Numquid apud Partbos Ar-
 menioſue latet?* (I will not say
 that from the *Indies*, they haue
 since had diuers Returns) Or to
 speake as to Citizens, *Cras istud
 quanti, dic mihi, poſſit emi?* Is
 it shipped in some Bottome
 for the *Straites*, and hath met

Martial.

with some of Algier Purchasers, which haue taken or sunke it? howeuer; this *deferre, auferre est*. This I haue propounded as an imaginarie Case to be discussed; you may (if you will) passe it ouer as a *Dream*, which I haue *seene in the dayes of my Vanitie*: for waking Men, because they are Vanitie, may refuse to doe Iustice: but to heare; that at leisure, and to be themselues selected Arbiters in their own Case, and yet reiect it, you will easily grant is but a *Dream* and *Vanitie*. It is time now to awaken, and visit their Temples. They are full and frequented; but are not the former *Sacraria* more? Many resort to them! but is it not to see and to bee seene? to see and

and heare Fashions? and which is worst, they see, and do; heare, and doe not. Once, *Cities, Nations, Armies*, all are Men, and *Every Man at his best state is Vanitie*. If you should instance in a whole *World*, in diuers *Worlds*, *Alexander* would with his teares prooue the Vanitie of them all; who hearing the Philosophers Opinions of many *Worlds*, wept at the smalnesse and slownesse of his Conquests; as if the *World* had not beene Morfell bigge enough for that vaine ambitious appetite, which then would haue beene as sicke for new *Worlds*, as hee had beene eager of this.

CHAP. LXXIX.

Mans Vanitie best knowne by the price payd to redeeme it ; the Necessitie, Nature and Order of our Communion with Christ the second ADAM.

IF yee receiue the witnesse of Men, the witnesse of God is greater. Hee that will thorowly see the Vanitie of Man, of all Men, of all Men in the best state, let him looke vpon Him that is more then a Man, *God manifested in the flesh* ; there shall hee haue an *Ecce homo* indeed, and in that Glasse shall hee best see the Quantitie, the Qualitie, the Vniuersalitie of Mans Vanitie. *The Word was made*

made flesh: He tooke not the person of a Man, as the Nestorians fancie; but that he might in one person represent all Man-kinde, and deriue the benefit of Redemption to the whole nature of Man, in his Incarnation He assumed that Nature: the Person of the Word remayning what before he was, did take and Hypostatically assume the Nature of Man, the Seede of Abraham, the Principles of our Nature, which his Humanitie subsisted not by Humane personall subsistence, as in other Men, but in the person of the Word. One Nature assumed not another Nature (then had all the Persons equally and wholly communicating in that Indiuiduall Nature, beene

John 1. 14.

Incarnate) nor did one Person
 assume another Person, lest the
 benefit should in that Person
 haue staid : but the Person of
 the Sonne, in Nature God, tooke
 the Nature of Man, and with-
 out change of the God-head
 into Flesh, or alteration of the
 God-head in the Flesh, or con-
 fusion of the God-head with
 the Flesh, *The Word was made
 Flesh.*

Farre be that Blacknesse of
 more then Satanicall Blasphemie
 from me, to search for Vanitie
 in Him, who proclaymes
 Himselfe the *Veritie*. But our
 Vanitie is best scene, in this price
 payd to redeeme it ; *Hee that
 knew no Sinne, being made Sinne
 for vs, that we might be made the
 Righ-*

1. Cor. 5.
 vi.

Righteousnesse of God in him. We are by nature the sonnes of *Adam*; of whom, by naturall Generation we receiue at once to be Men and Sinners; and wee grow as wilde Branches out of that wilde Vine, fructifying (as is said) wilde Grapes. The sonnes of God haue Gods owne naturall Sonne, as a second *Adam*, from Heauen; whose Race and Progenie they are, by spirituall Regeneration: Hee is in vs, to the deriuation of a better life, as the Vine in the Branches, which are inoculated and incorporate by Heauenly Husbandrie into it: and wee in him, as the Branches in that Vine, whence they receiue a new life, that life which is according to Godlineſſe, by Saint
Peter

a 2.Pet.1.

4.

b Io.14.19

Peter called the ^a Participation of the Diuine Nature; and ^b because he lines, we line also.

c Rom.8.9

d Eph.5.

30.

e 1.Io.3.3.

The Communion wee haue with Him, is three-fold; first, of Nature, whereby He is *Flesh of our Flesh*, and *Bone of our Bone*; and so all Men haue communion with him: the second, *Spiritually*, and hee which ^c hath not the Spirit of Christ, is none of his; and by this Spirit of the Sonne being incorporate into Him, wee are ^d Members of his Bodie, of his *Flesh*, and of his *Bones*: the third, in *Glorie*; ^e When he shall appeare, we shall be like him, for we shall see him as he is. These are subordinate, Nature to Grace, and Grace to Glorie. As Adam is in vs as an originall cause of

our

our Nature, of Sinne, and of Death; so Christ, hauing *Adams* Nature as we haue, (the Procreation by Masculine Seed, manner of Subsistence, and vicious Accidents, excepted) hath from the *Fountaine of the God-head*, stored that *Cisterne of the Manhood* with *fulnesse of the Spirit*, that so he might be to vs a^t *quicken-
ing Spirit*.

His * Spirit quickneth; that wherewith he quickeneth, is his *Flesh*. & *God giues not the Spirit by measure vnto him*; not that his *Humane Nature* is capable of *Infinitenesse*, but is that *Cisterne* into which that *Fountaine of Deitie* euer floweth and ouerfloweth, that of *his fulnesse* wee may receiue *Grace for Grace*.

^h For

f 1. Cor.
15. 45.

* Hook. Ec.
Pol. l. 5.
§. 56.

g Io. 3. 34.

h Io. 17. 19

i Io. 15. 1.

k Gal. 3. 16.

l Eph. 2.

15. 21.

m 1. Cor.

12. 12.

h For our sakes sanctified he himselfe, giuing as God, and taking as Man, in that Treasurie of His Humanitie, the Treasures of Wisdom and Knowledge; so to deriue to vs Benediction, by communion of His Spirit, as Adam doth Malediction, by communitie of Nature. And because Wee are with Him one ⁱ Vine, one ^k blessed Seed, one ^l Temple, one New Man, one ^m Christ; therefore we communicate with Him; partly, by Imputation, his Doings and Sufferings, actiue and passiue Righteousnesse, which were inherent in Him, being imputed to vs as the members of that Head; and partly, by habituall and reall infusion, as when Grace is inwardly bestowed while we are
on

on Earth, and afterward more fully, both our Soules and Bodies made like to His in Glorie. The first thing infused, is the Spirit, as *the Seed of God*, and beginning of Life, without which *wee are dead in Trespases and Sinnes*, altogether Vanitie; and then first Vanitie begins to vanish in Man, when the Spirit of Truth vnites him in that Communion of Saints to that true Vine. Hence onely, hence is all our Veritie; the * same Spirit which anoynted the Blessed Soule of our Sauour Christ, so formalizing, vniting, and actuating his whole Race; as if both Hee and They were so many Limbes compacted into one Bodie, by being quickened

* *Hook. ubi
sup.*

ned with one and the same Soule.

CHAP. LXXX.

Christ, the incarnate Veritie, gives first and onely vanishing to Mans Vanitie; and how the same is communicated to vs.

BVt wherefore is this Digression? Nay, no Digression! but that wee might see the cure of Vanitie, (without which knowledge, it were meere Vanitie to know our Vanitie) we see not onely the Fountaine, the infinite Mercies of God; the Cisterne, God hath giuen to vs eternall Life, and this Life is in his Sonne: He that
bath

*bath the Sonne, bath Life ; be that
bath not the Sonne, bath not Life ;
and the Meanes, whereby Wis-
dome built her House, and hewed
the seven Pillars of the Church,
by being built Himselfe, and
made a Bodily Temple; that He
communicating with vs in Na-
ture, might make our Nature
capable to receiue both that Im-
putation, whereby He is made
vnto vs Wisdome, Righteousnesse,
Sanctification, and Redemption ;
and that Infusion, whereby wee
bring forth the fruits of the Spi-
rit: In both which, is both a
Merit for Imputation (He died
for our Sinnes, and rose againe for
our Iustification) and a * Vertue
goes out of him, to cure vs, which
are * *σῦμφοται*, planted together with
him*

* Lu. 8. 46.

* Rom. 6.
5, 6, 8, 11.

Eph.2.5,6.

Ph.3.vlt.

him into the similitude of his Death and Resurrection, our old Man being crucified with him; that being dead with Christ, we may also live with him, dead vnto sinne, and aliue vnto God by Iesus Christ our Lord. For when wee were altogether Vanitie, or in the Apostles Dialect, dead in sinnes, he quickened vs together with Christ, and hath raysted vs vp together, and made vs sit together in heavenly Places in Christ Iesus: Now in Him, as our Head, raysted out of the Waues and Gulfe of Death and the Graue; after, with Him, when He shall rayse our vile Bodies, and fashion them like to his owne glorious Bodie, according to the mightie working, whereby he is able to subdue all things to himselfe.

This

This may hereafter proue
the Subiect of another Taske;
That as here I haue shewed the
Fall and Vanitie; there I may
shew the Resurrection and Ex-
altation of Man; the Grace, and
some glimpses of Glorie vouch-
safed by the Great Creator to
this vnworthie Creature, this
Microcosme of Man. In meane
while, let vs see our owne Vani-
tie, not weighed in the corrupt
Ballance of partiall Reason, but
in Diuine Computation; who in
His loue seeking to recouer vs
from our Vanitie, in His Wis-
dome found This the Onely
Meane, That the Sonne of God
should become the Sonne of
Man, to exalt the sonnes of Men
to this Prerogatiue, That they
E e e should

should be called *the Sonnes and Heires of God.*

CHAP. LXXXI.

What our Lord did, and suffered, to effect and purchase this our Redemption from Vanitie; his Humiliation in his Incarnation, Birth, and Life.

CH R I S T S Humiliation is our Exaltation. Let vs take a brieve view of that which might astonish Angels; the substance and circumstances of this Humiliation: That He being *in the forme of God, thinking it no Robberie* (for it was Nature) to be equall with God, did exinanire se, tooke vpon him

him the forme of a *seruant* : That the Creator should become a Creature (though an Angell, or some new Creature, more glorious) were a great Gulfe, which no created Vnderstanding could measure; the infinite dis-proportion betwixt the Maker of all Things, and being made any thing. But that He should reiect *Angels*, and take the Seed of ABRAHAM; That He should be made lower then the *Angels*, who is God ouer all; *ο φιλανθρωπος* ! O amanda & admiranda dignatio ! That He would be Conceined, which is the vn-created Wisdome ! in the darke Prison of the *Wombe*, which is the Light of the World, and fills *Heauen and Earth* ! and that of

Heb. 2.

Ecc 2

a

*a Woman, the weaker and first-sin-
ning Sex, who is the Holy One,
the Power of God ! That He
would be Borne, which beareth
all things ! the Lord of all, of a
lowly Hand-maid ! in fulnesse of
Time, which is Infinitenesse and
Eternitie ! in the Night time,
who is the Sunne of Righteous-
nesse ! in the Winter, which giues
Life and Heat ! in a time of
publike Taxation, which is Lord
of Lords, and King of Kings !
and that not at Rome, the Lady
of Nations, nor at Ierusalem, the
glorie of the East ; but at Beth-
lehem, the least of the thousands of
Iuda ! not in a Palace prepared,
(as the Porphyrogeniti had in
Constantinopie) not in a chiefe
Mans , not in His Mothers
House,*

House, but in an *Inne* ; not in the best Roome , not in any Roome of the House, but in a *Stable of Beasts* ! not attended there with a Royall Guard, but with *Ioseph* , *Marie* , and the Beasts! nor adorned with Robes, but first *Naked* , after, *swaddled in Clouts* ! nor stately Enthronized, but layd in a *Maunger* ! nor his Birth proclaymed by the Kings at Armes , or principall Heraulds , but by poore *Shepherds* !

That the W O R D should be an *Infant* , not able to speake a Word ! that L I F E should bee mortall ! that P O W E R should be subiect to a poore Carpenter ! that the L O R D of the *Couenant* should be circumcised ! that the

E e e 3 G O D

GOD of the Temple should
 bee presented in the Temple!
 that WISEDOME should bee
 instructed, INFINITENES
 should grow in stature! that the
 FEEDER of all things should
 bee fed! that all these are Præ-
 ludes, and but the beginnings of
 his Sufferings, wherein *He payd*
that hee neuer tooke, and the cha-
 stisement of our peace was upon
him! But how soone, and *Herod*
makes him flee into Egypt, and
 liue an Exile in a strange Land?
 At his returne hee dwels at Na-
 zareth, in Galilee of the Gentiles,
 and there is accounted *Iesus* the
 Carpenter, vilipended with al his
 Kinred; when he enters into his
 Ministerie, going about, preach-
 ing & doing miraculous works;

Marke 6.

is presently assaulted with fortie dayes *fasting and temptation*; hath not a *House* to repose him, not *Money* (he is fayne to borrow of a *Fish*) not *Friends*, the whole Nation against Him; not forced to this, but *voluntarily* yeelding himselfe to all these *Humiliations*, to expiate our *Pride*; to these *annihilations*, to purge out our *Vanitie*; yea, further then all this, he *humbled himselfe*, and was made obedient to the *Death*, *Mortem autem Crucis*.

Ph.2.

CHAP. LXXXII.

His most most admirable, unspeakeable Passion.

That *Life* should dye, is strange; stranger, that the *Giver* of naturall

E e e 4 Life

Gal 3.
Wisd. 8.1.

Life should dye an vnnaturall Death, that the *Lord of Life* should dye by the hands of others, a violent Death; strangest, that Hee which is *blessed for euer*, should die a *curst death* (he was made a *Curse for vs*) that He which *sweetly ordereth all things*, should dye a bitter Death; that the *Lord of Glorie*, the *brightnesse of his Fathers Glorie*, should dye a shamefull Death: more then most strange it is, that he should suffer this at the hāds of Men. A Man, God & Man, comming and becomming a Man to saue Man, by vnmanly men to be spoyled of his Manhood, and his Humanitie to be cancelled, the Body and Soule diuorced, by inhumane Men; yea, by holy Men, at a holy Time, in the holy Citie,
in

in the sacred Seats of Spiritual & Secular Iustice : O Monsters of Men which did it; nay, O Man a Monster, for whō such satisfaction in truest Iustice was required! Would a wise Phisician, nay, Wifdoms selfe, haue bin at charge of so costly a Medicine for a disease easily curable? Vanity it then had beene in Him, which now is the greatest argumēt of vanity in Vs.

Bernard.

Imagine thou now seest him assaulted like a Thiefe, betrayed with a kisse, and that of his own Disciple, Steward, Apostle; bound, insulted on, posted from *Annas* to *Caiaphas*, from him to *Pilate*, thence to *Herod*, frō both to the Crosse; the Buffettings, Spettings, Mockeries, the Iewes *Crucifige*, & preferring *Barabbas* before

Psal. 22.
14, 17.

before him; *Peters* forswearing him; *Pilates* Whipping to an *Ecce homo*; the Souldiers Geniculations, thornie Coronation, and ludibrious Gesticulations; the heauie burthen of his owne Crosse, the stripping him naked, the piercing of his hands and feete, the racking of his limbes till all his bones were out of ioynt, til all his bones might bee told, their parting his garments, their crucifying him in the midst (as a Ring-leader) betwixt two Theeues; the Thieves vpbayding, the Priests mocking, the peoples noddng & mowing, their merciles gazing, their ludibrious sport at his cry, and inuerting the plaints of his agonie, their Gall and Vineger. Here ye haue indeed an *Ecce ho-*

mo. Behold, God comes and becomes a Man; nay, *Ecce vix homo*, an Infant, not a Man; behold Him after a Man, but *vir dolorum*, a Man for Sorrowes worse then a Man; behold him in *Pilates Ecce Homo*; and did ye euer behold such a Man? stay a while and behold, *Ecce non homo*, his Humanitie is diuorced and rent in sunder by Man for Man.

O the inexpressible smarts of that Temple of Deitie, that sacred Bodie! But O, the Soule of Sufferings, which his Soule then suffered! His Agonie before in the Garden; in the darkenesse of Night, when others sleepe; when his Disciples cannot, with compassion, forbear sleepe, Hee is awake to
bit-

bitternelle, His Soule is heauie to Death, *Hee offers vp strong Crying, and Teares,* and in that cold Night (which required a Fire within doores) Himselfe feeles a Fire in His Bowells, that melteth Him into Drops, *many and great Drops of Bloud.* On the Crosse He is three houres silent, and then *cryes out;* that which not onely expresseth the inexpressiblenesse of His Soules Passions, but might haue melted all Bowels into Compassions, which yet are impassionate; nay, which in a Passion of scorne and mockerie retort His griefes. Alas, it is not, that vaine Men haue thus farre vanished from Humanitie; but, *My God, my God, why hast thou forsaken me.*

O

O Vanitie of Man ! vnspeake-
able Vanitie ! which makes the
Father, in regard of comfor-
table and ioyfull Apprehension,
suspend for a time those sweet
Rayes of Diuine Splendour,
and as it were to vanish from the
Onely begotten, Onely beloued
Sonne, and in an vnknowne man-
ner to forsake Him, whom whol-
ly He did not, cannot forsake.
O the height, the depth, the breadth,
the length of Mans Vanitie, which
but by such Sufferings, the
Death of God, cannot be cu-
red ! *O the height, the depth, the*
breadth, the length, the loue of
Christ, which passeth all knowledge;
that would thus die, thus vanish
from Humane Life; thus vanish
from wonted Sense and accu-
stomed

stomed loyes of his Fathers
 Presence; thus vanish into the
 Graue, and hide Himselfe in a
 borrowed House of Death, to
 cure the Vanitie of Man! But
 O Mans Vanitie, which did in-
 flict it, and was wholly sence-
 lesse of it!

CHAP. LXXXIII.

*The incompassionate Vanitie of
 Man, by whom and for whom
 hee suffered; The Sunne, and
 Ayre, and Earth, Stones, and
 Graues lesse senselesse. Man: Hel-
 lish perverting Christs Passion
 for sinne, to increase of sinne.*



He SUNNE saw this
 and fledde, (O blacke
 and gloomie day) and
 goes

goes backward with *Shem* and *Japheth*, or shrinks in himselfe with horroure; hides himselfe in a mourning Mantle of blacke, to *hide his Fathers nakednesse*, those indignities which the Sunne of that Sunne then suffered: Men, meane whiles, through the inner darknesse of their hearts, remayning senselesse and vnmooued with that exterior and sensible. The EARTH, common Mother of Man, shakes and trembles to see such a Gyantly Issue, truly and indeed (without Poeticall Figment) fighting against God. The very STONES, hard stones, are touched with remorse, are vexed with indignation, and split themselues with relenting horror, in the rending
of

of the Temples Vaile. Yea, the GRAVES, Habitacles of Rottenesse, and Thrones of Death, put on Life, to see the Lord of Life put on Death; and send out their dead Prisoners to attend his blessed Resurrection. What ayled thee, O *Sunne*, that in the midst, heate, and height of thy journey, when the *Moone* exacted her *full* beneuolence, thou wast Eclipsed? what Feuer and shaking Agonie surprized thee, O Mother *Earth*? And thou *Temple-Vaile*, why didst thou rend thy selfe, and vnuale thy sealed, concealed Mysteries? O *Graves*, what, are you now become Vanitie, and not able to hold those Captiues which cannot resist? What is this new

Con-

*Confusion ? Natures Fore-man
shuts vp his Shop, Religion a-
bandons her House, Death runs
out of the Graue, Stupiditie it
selfe in her stupidest Creatures
Stones and Earth, proues sensible;
only Man is Vanitie? Let Eccho
answere, Man is Vanitie.*

The God of Nature, of Reli-
gion, of Elements; Lord of
Life and Death, in Passion for
our Recouerie, drawes these
things into Compassion, and the
whole Creation groweth and travel-
leth in paine together. But Man is
altogether Vanitie; his Sinnes
were the Nayles, the Whips, the
Thornes, the Wounds, the All of
His sufferings (God laid vpon him
the iniquities of vs all, and our ini-
quities laid all this vpon Him)

Rom. 8. 22.

Esay 53.

F f f

and

and yet Man after all this is Vanitie: yea, doe not the most of those which beare his Name, like *Retayners*, beare themselues on their Lords worth to all outrage? Men, by vertue of this Passion, hoping to bee saued as well as the best, though they liue as ill as the worst, *runne into all excesse of Ryot*: as if Christ had giuen his Bloud to procure for them, and purchase to them a Licence and Indulgence for sin. With reuerence to our blessed Redeemer bee it spoken, The *Thiefe* makes him the *Receiuer*; the *Adulterer*, his *Bawde*; the *Usurer*, his *Broker*; euery Man the *Patron* of his Iniquitie; whiles he sinnes the bolder, presuming of Gods mercy in Christ, *making*

a league with Death, and a conenant with Hell, which hee seales with the Bloud of Heauen. As Adam excused, The Woman thou gauest me; so his vain Posterity pretend, the Man which thou gauest for me; and in lightest Vanitie, and deepest Wickednesse, makes God the Authour, and Christ the Aduocate of their sinnes, by turning his Grace into wantonnesse.

Nay, how doe the most of men act this Tragedy daily, and *before our eyes,* (wee may vse Pauls words to the Galathians in another sense) *Iesus Christ is evidently set forth, crucified among vs?* O Vanitie of vaineſt Vanities! O Villanie of Villanies; irrecoverable (impenitent) Damnation! That the Remedie, so Diuine a

D. T.

remedy should be perverted to a Disease, such a Disease ! that that which Gods Wisdome & Goodnesse had appointed to cure, should, by Mans Vanitie, bee made a Couer, a Recouerer of sinne to greater strength and vigour ! O worse then Deuill ! O Man ! Thus *Hypocrisie* bends the knee with ludibrious Deuotions, and bids, *Haile, King of the Iewes*: *Presumption* puts a reeden Rod and Scepter into His hand ; the *Children of Darkenesse* which thinke none sees them, buffet him & bid Him *propbesie* who smote Him; *Prophanenes* spets on his face; *Sacriledge* casts lots for his Garments; *Schisme* deuides his seamelesse Coate, which the rude Souldiers did not; *Popularitie* washeth
her

ber hands, but to please Men condemnes Christ; Bribery, Extortion, and all kinde of Sinne preterres Barabbas before Him; Simonie crucifies Him betwixt two Theeves; Heresie rackes His bones and disieynts Him; Superstition betrays him with a kisse, & despights Him with seeming honours; Apostasie (without Repentance) forsweares Him; and Gallantrie with laughes and scoffes crucifies him afresh, and teares (O cause of teares!) His nailes, sides, flesh, hands, heart, and all his members asunder.

O CHRIST, only Verity which sufferedst so much Vanitie of Man, with Man, for Man, by Thine All-sufficient Spirit, apply this All-sufficient Merit to

vs; and as Thou hast come vnto vs to pay the price, to be the price of our Redemption; so come into vs, and take possession of thy so deare, so worthlesse, purchase; that we which without thee can doe nothing, are meere Vanitie, by thee may participate Veritie. And open your heads ye gates, be yee lift vp yee everlasting doores, that he the King of Glory may come in. Euen so come, Lord Iesus.

CHAP. LXXXIIII.

Of the Verbe or Copula in the Text, why it is not expressed.

ANd thus haue I ended this Pilgrimage of Vanitie. For as concerning the

the Verbe (*is*) because it is not,
is not expresse(as in the begin-
ning was obserued) wee shall
need to expresse and obserue the
lesse. Is not this a Mysterie, that
the *Copula*, the principall Verbe
is wanting? is it because hee
speakes of *Vanitie* a defect, that
here is a proportionable defect
of the Verbe? or is it because
Man is altogether *Vanitie*, and is
not; that the word which signi-
fies *to be*, is altogether vanished?
or is it because this *Vniuersa Va-
nitas* hath swept away with it
whatsoever is significative in *be-
ing*? or is it because there needs
no *Copula* betweene *Vanitas* and
Homo, they naturally concurring
& being conuertible with each
other, that, as *Mortale*, so *Vanitas*

Fff 4 might

might be exprest in the den
 nition of Man? Or is it because
 a *Copula* cannot containe this
 Sand, detain this Vapour, and
 sustaine to view, in so swift a
 Current, this flying Shaddow?
 Or is it because *Homo* is *ani-
 mal Rationale, Mortale*; and this
Mortale expresth the reason
 of *Rationale*, and shewes him
 to be a Not-being Being, *Eus
 rationis*, a Being in Reason and
 Vnderstanding, to be vnder-
 stood, rather then exprest?
 Or hath this *Mortale*, like the
 leane Kine and lanke Eares in
Pharaohs Dreame, deuoured
 this principall Verbe, and yet
 remaines but *Mortale*, as *Il-
 fauoured* and vaine still, as be-
 fore? Or is it because Man is
 not

not *Ens* ? for *Unum*, *Bonum*,
Verum, are conuertible with
Ens ; and Man is neyther *Ve-*
rum, in true vnderstanding,
True (for *Euery Man is a Liar* :)
nor *Bonum*, to the Will, a de-
sirable Good (euerie Man is
a sinner ;) nor in himselfe, *U-*
num, One, which is *Vanum* (that
opening Letter hath opened a
vanishing Passage) And how
can he be *One*, which is two in
composition, a Body and Soule ?
which Sinne soone made two
in Diuision, seuering them from
God, and each other ; both of
them afterwards innumerably
vanishing, till Grace or Venge-
ance recollect them ? Or is not
(*is*) expressed, because Man is
Vniuersa Vanitas ? *was, is, but*
beene,

*beene, shall be, in all Moodes and Tenses of Vanitie, which one word cannot expresse? Or is it because Man is like Hercules in Biuio, is and is not Vanitie? If his Humanitie be all, all is Vanitie, vanished, ruined: but if Christ comes and finds this wounded, spoyled, vanished Man, and poures the Wine of his Bloud and Oyle of his Grace into him, he then ceaseth to vanish, and recouers from his Vanitie? Either way certaine he is not, in regard of the present; not a Man, if meere Man, but the Dregs, Shaddow, Carkasse, Vanitie of himselfe: if a sound Christian, he *lives by Faith*, but *Vbi vides non est fides*, Faith is the substance of things (not now subsisting*

Heb. II. I.

sitting in vs, but) *hoped for, the
evidence of things not seene: he is
saued by hope; but hope that is
seene, is not hope.* He therefore
*desires to be dissolued, not to be
this Man; that when hee hath
put off these Ragges, hee may
put on those Robes of Immor-
talitie, which are future, and
therefore now are not.*

Rom. 8.

Ph. 1.

CHAP. LXXXV.

*Of the two Aduerbes, Verily, and
Selah.*



O F the two Aduerbes,
Veruntamen and *Selah*,
I haue spoken alreadie
sufficiently, in the beginning,
and in the whole progresse of
this

Pf. 37-38,
36.

Ver. 39.

this Booke, which shewes (and the Aduerbes doe the same) the vniuersall Veritie and preuailing validitie of Mans Vanitie. Seeme Man neuer so great in power, and spreading himselfe like a greene Bay Tree, Veruntamen (verum est tamen) yet he passed away, and lo he was not; yea, I sought him, but he could not be found. Verily, Euery Man, at his best state, is altogether Vanitie. But the saluation of the Righteous is of the Lord, he is their strength; the cause why they are not altogether Vanitie.

Veruntamen, this is true when you began this Booke, and when you end it, you shall find it, by a Cloud of Witnesses, not more true, but more confirmed: true, when you begin this Text (the
Text

Text begins with *Verily*) and true when you end it; sealed as you see, and deliuered with a *Selah* : A *Maxime* , *maximè* corroborated (so *Tremellius* translates it.) Haue I said, that *Man*, *Euery Man*, *euery Man at his best state*, is, nay, is not, but is *vaine*, yea, *Vanitie*; and which is more, *aitogelher Vanitie* ? *Verily*, it is *Veritie*; I said the truth, and now I say so againe, I recant not; *Selah*, he is so aboue *Ela*, higher in the straine of *Vanitie*, then I can straine my Tune to sing it, you, your Thoughts to conceiue it; *Sela*, *Surely*, in the greatest intension of *Veritie*; *Selah*, *Maximè*, in the greatest extension of *Vanitie*, in a Super-superlatiue; *Sela*; *See*, *Lo*, *Let all see*;

see; the more yee looke, the more yee shall find it.

CHAP. LXXXVI.

The Conclusion, with application to the Author and Readers.

HCce me! See, Lo, Behold Me, the Cryer of Vanitie! I dare not challenge a Priuiledge, or Immunitie, no, not in this pursuit of Vanitie; I must acknowledge my Vanitie in the handling it. If I confesse, I preuent your inquirie, not your Censure and Sentence: One Example of mine owne Rule, or Text; I am Vanitie: if I denie it, excuse it, mince it, my Text gain-sayes me;

Dilem.

me; *Veruntamen* (notwithstanding all these Shifts) *Euery Man* at his best state (in his best zeale against Vanitie, so farre as he is meere, vnregenerate, Man; and the best is but *Mista persona*; the most, *Persons* indeed, or Visours of Veritie, Mists and Fogges of Vanitie) is altogether Vanitie.

Thus I stand sentenced; but let him execute it, that is amongst you without Vanitie.

Homo sum, humani à me nihil alienum puto: I am a Man; in some things, for Matter, or Manner, perhaps I haue erred; *The Foundation*, I am sure, is good and strong; Heauen and Earth shall sooner passe away: and if my *Worke* shall be burnt,

1. Cor. 3. 15

or

or suffer losse: yet I know whom I haue beleened, euen Him that came into the World, and became a Man, to saue Sinners, of whom I am chiefe, & confesse my selfe the vaineſt (which in my Soliloquies and deuouteſt Meditations haue ſentēced my ſelfe guilty of This whole Actiō, though not in euery particular act of Vanity: & let not this Confession of my Cōfeſſions be adiudged Vanity) But he which hath assumed Man into God in vnity of Perſon, hath by efficacy of his Paſſion, by His death (*mortem autem crucis*) giuen a deadly wound, applyed a Mortale to this Rationale, Mortification in ſome poore poore meaſure out of his rich rich Grace to My Vanitie; and this is not Vanitie.

nitie. G O D grant that these words which I haue published to others, may bee imprinted in mine owne heart, that while I declayme against Vanitie, I bee not like the Souldier which rayles, rather then fights against the Encmie.

You also, for whose sakes I haue written this, *homines estis*, ye are Men. I plead not so much for your pardon to mee, (which yet I intreat in all my Vanities) as that you would take notice hereby of your owne *Vanitie*, altogether *Vanitie* : or rather that God would open your Eyes (otherwise, this Worke to you will be altogether *Vanitie*) that yee may be inforced to seek to Him, who is *Vniuersa Veritas, The Way*,

G g g

the

*the Truth, the Life, to wash you
in his Bloud from all your Vani-
tie, to guide you in the right
way of Veritie, to sanctifie you
in this Truth, and so to bring
you to Life; in his Light to see
Light, to see him as hee is, and to
injoy for euer that blessed Tri-
nitie, which shal for euer disperse
& make to vanish all the Clouds
and mists of Vanitie. AMEN,
Domine Iesu. Not to vs Lord, not
to vs, but to this Trinitie in Vni-
tie, to this only Veritie bee
ascribed glorie for
euer.*

AMEN.

FINIS.

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